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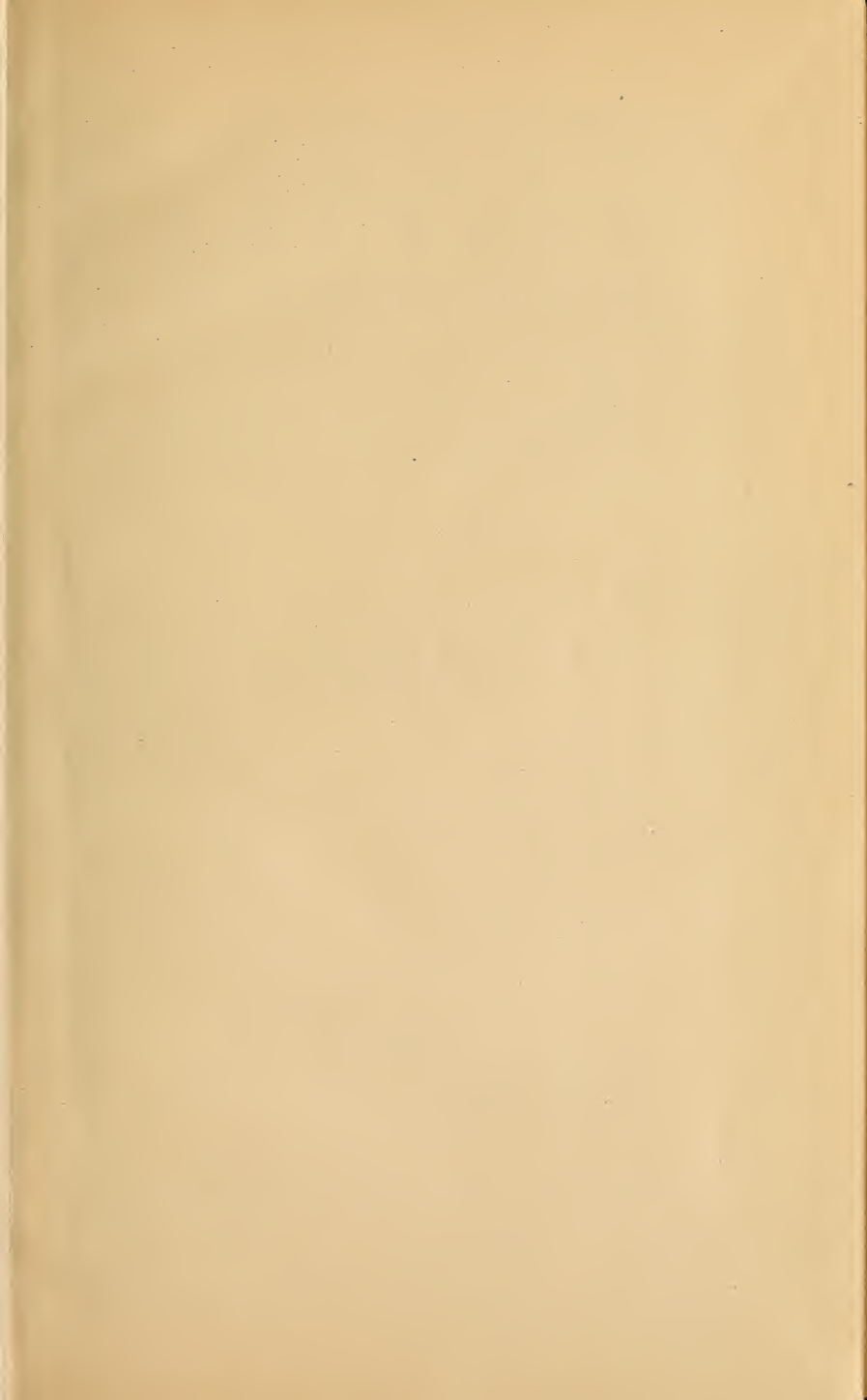
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BAPTIST WAYMARKS

PRINCIPLES *and* USAGES OF GOSPEL
CHURCHES, MAINLY *from* AUTHENTIC
SOURCES, *with* NOTES *and* COMMENTS

By ^{Samuel} S. H. FORD, D. D. _{ward}

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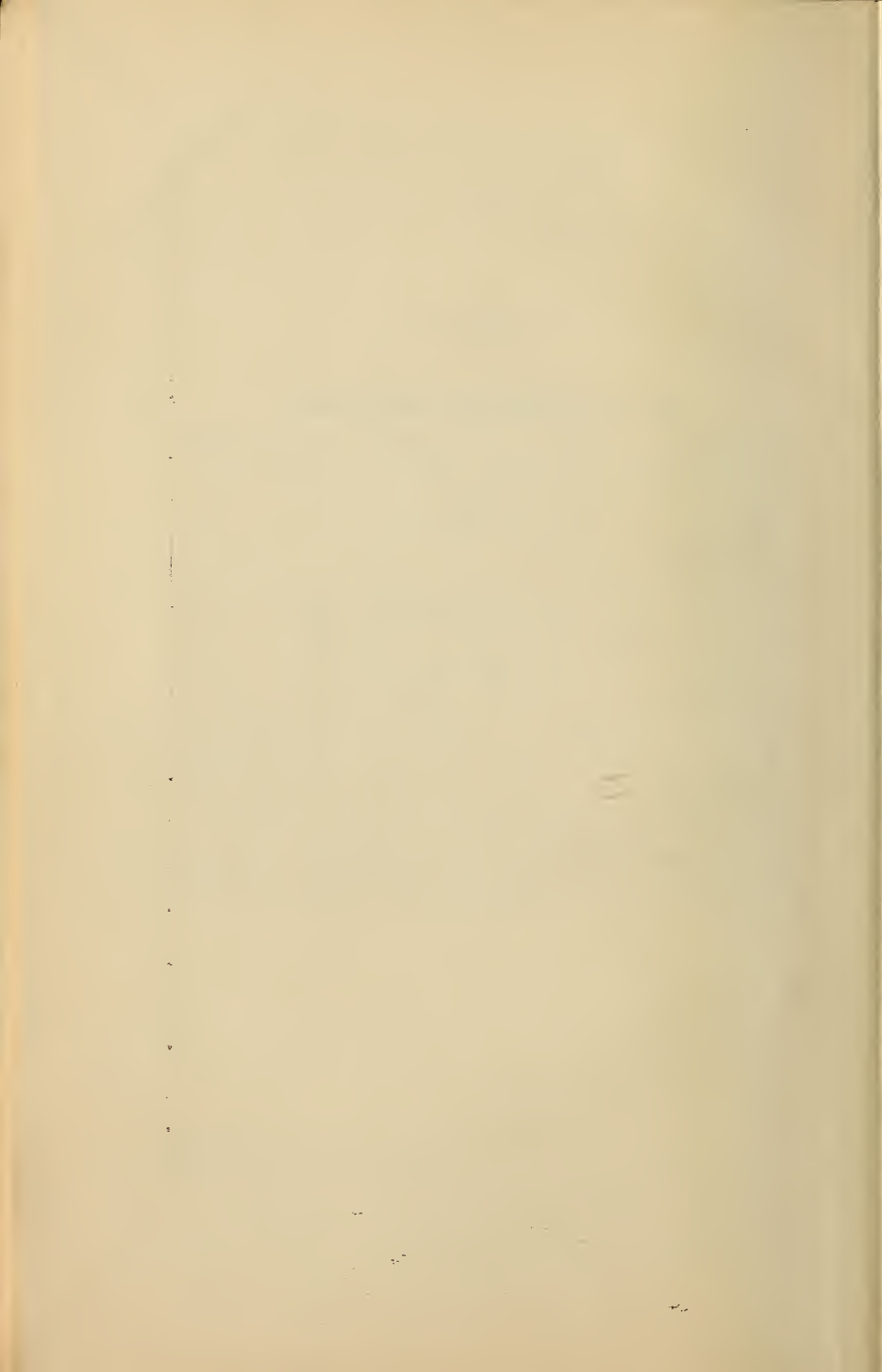
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From the Society's own Press

To the Baptized Believers

associated by covenant in faith and fellowship into distinct and independent gospel churches, the representatives in these changed times of apostolic doctrine and ordinance; to those who during the whole gospel dispensation have borne above the thunders of anathemas and the flames of persecution their fearless protest against the abandonment of the truth as it is in Jesus; who have stood like a stone wall "by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left; by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things"—a peculiar people kept by the power of God—these waymarks in the wilderness are prayerfully and lovingly subscribed.

C. W. 3050 42 A. 59 J. C. 1103



CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	7
II. WHAT IS A GOSPEL CHURCH?	12
III. HOW IS A GOSPEL CHURCH FORMED?	16
IV. WHAT CONSTITUTES BELIEVERS A GOSPEL CHURCH?	20
V. IS BAPTISM THE DOOR INTO A GOSPEL CHURCH?	24
VI. NOTES AND COMMENTS—CHURCH-FELLOW- SHIP	33
VII. THE OFFICERS OF A GOSPEL CHURCH—CHOICE, QUALIFICATIONS, AND ORDINATION OF MIN- ISTERS.	39
VIII. CONFESSION OF FAITH BY ABRAHAM BOOTH AT HIS ORDINATION	43
IX. LAYING ON OF HANDS IN ORDINATION	57
X. QUALIFICATIONS, DUTIES, AND ORDINATION OF DEACONS	61
XI. PUBLIC WORSHIP—PRAISE, PRAYER, PREACH- ING, AND THE LORD'S SUPPER	66
XII. CHURCH DISCIPLINE	81

CHAPTER	PAGE
XIII. AS TO DEPOSING A BAPTIST MINISTER . . .	92
XIV. THE INDEPENDENCE OF A CHURCH	97
XV. SOVEREIGNTY OF CHURCH OR ASSOCIATION .	99
XVI. THE RIGHT OF A CHURCH TO RECEIVE INTO ITS FELLOWSHIP EXCLUDED MEMBERS . .	116
XVII. WHEN WERE THE FIRST GOSPEL CHURCHES OR CHURCH FORMED?	122
XVIII. IRREGULAR IMMERSION	130
XIX. ALIEN IMMERSIONS	135
XX. THE INCLUSIVE AND EXCLUSIVE CHARACTER OF A GOSPEL CHURCH THE OLD LANDMARK	137
XXI. THE NAME BAPTIST	142
XXII. ARE BAPTISTS PROTESTANTS?	151
XXIII. BAPTIST HISTORY	155
XXIV. IN REGARD TO BAPTIST SUCCESSION	161
APPENDIX A. A DECLARATION OF FAITH—NEW HAMPSHIRE	164
APPENDIX B. SPREAD OF BAPTIST PRINCIPLES . .	185
APPENDIX C. SCRIPTURAL APOSTOLIC BAPTISM . .	189

BAPTIST WAYMARKS

CHAPTER I

INTRODUCTION

THE Baptists of America at the beginning of the twentieth century number nearly five million communicants. They are found in every State and Territory of the Union, with schools, colleges, and theological seminaries, equal in numbers and in efficiency to those of any denomination in the country, and added to these a great Publishing Society with branches in various States. That this mighty and aggressive people should know themselves—their antecedents, their principles, and their usages—is beyond all question. Others should also have the means of knowing them.

The questions to be answered in these pages are, what are the principles, and what are the church usages of these people—the Baptists of America?

There are various treatises, manuals, handbooks, and the like, on church discipline. Most of these are the result of laborious thought and research. Many of them are almost unexceptionable in their teachings and practical character.

But there is one field as yet unoccupied. There is a want still unsupplied in our denominational literature. There is no work which embodies the acts of churches or Associations in prominent or remarkable cases, and which would serve as precedents or guides in time of trouble.

Buoys and lighthouses are placed along the rugged shore, where dangers have been met or where wrecks have occurred. The rocks and shoals may thus be shunned and the safe channel be pursued. The experience of early mariners becomes the teacher of those who come after. This is, in fact, the basis of all progression. The voices of the past speaking to us in its acts, the wisdom of the past seen and tested in the results of those acts, become guides to us in our still onward struggles toward perfection. The triumphs or defeats of others should be marked down for our guidance; their mistakes or imprudence for our future avoidance. They will form a chart, to be consulted on unknown or dangerous seas.

Precedents or examples are appealed to as common law. "Common law is immemorial usage." Renderings, decisions, and verdicts, are appealed to as precedents; and, when established as such, have an intrinsic authority. When they have become common usage, they stand forth as the result of the wisdom and experience of ages. They have been tried and tested; have challenged and

obtained the common consent and assent. Hence their authority or influence. The Book of God is the only law of his churches. To make or unmake its laws or ordinances is treason against heaven. To claim the right to abolish, amend, or suspend its discipline, is the highest presumption. It is a sign of Antichrist. Yet, how, or in what method, these laws and discipline shall be enforced or applied, are questions which the honest Christian or prayerful church may find it difficult to answer, and, in matters of church polity, may undesignedly err. Cases of discipline will frequently occur in which mismanagement, or haste, or inexperience, will involve a church, or a number of churches, in almost interminable difficulty.

The artful and guilty will shun the simple and long-established modes of discipline or adjustment, and an inexperienced church will have no examples to guide it, and anarchy or division will result. "There is nothing new under the sun." It is hardly possible that any case of discipline can occur, either in a church or an Association, but that some case analogous has occurred before. Now, if this analogous case were before us, together with the way in which it was managed and disposed of, and the wisdom and justness of that decision tested by time, what a guide would that case be in settling a similar one.

To arrange systematically the acts of churches

and Associations in important matters of discipline with members, ministers, or churches; to report cases and review them, so as to present the usages of Baptists, past and present; report the actual code of practices among us—would be a laborious undertaking, but certainly a useful one. Be this as it may, we have determined to attempt its partial accomplishment.

From the minutes of the Philadelphia Association, from Semple's "History of the Virginia Baptists," from the "History of the Kentocton Association," Benedict's History, and that of the Alabama Baptists, and also from records and minutes of Associations and churches, may be gathered the acts and usages of our denomination in the Southwest—classified so as to serve as a book of reference, not authoritative, but as a guide, or monitor, which will aid in producing uniformity in our operations. The constitution of a church, the steps to be taken, and the manner of constituting it, and the attending services, ought to some extent, at least, to be governed by settled usage. An example of how this is usually done, will be a guide. The call of a pastor, the ordination of a minister, or the election of a deacon; the arraignment of a member or a minister, the proper mode of trial, what witnesses should be received, and what penalties adjudged; when a council of helps should be called, and its duty when called; the relation

of one church to another, and of churches to an Association; of ministers to each other, and of churches to the ministry; all these may be illustrated by cases which have undergone rigid investigation, and in which decisions have been rendered, and received as correct.

CHAPTER II

WHAT IS A GOSPEL CHURCH?

THE word which the Lord Jesus selected to designate his associated people means in the Greek in which the New Testament was written, a called-out assembly. It is *ecclesia*, and this word occurs three times in the discourses of our Lord Jesus Christ. It is for the first time used by him in Matt. 16 : 18, though there it may have a figurative application. Its literal meaning—that is, its real meaning—is evident from the Lord's use of it in Matt. 18 : 17. In the first instance the Lord's words are, "Upon this rock I will build my church." In the second, "If he shall neglect to hear them (the two or three) tell it to the church," and "If he neglect to hear the church, let him be to thee as an heathen man and a publican." Here the church of course means a body of people, larger and more authoritative than the "two or three" whom the offended brother has to take with him to the offender.

It was a body or assemblage that could hear the complaint, decide or adjudge—a united congregation of believers. It cannot be supposed that our

Lord used the word in these plain instructions in a different sense from the one in the sixteenth chapter, "Upon this rock will I build my church." If he had, then these disciples would not have understood what he meant by such a body. The word must certainly have the same meaning in both instances, and if in the last instance it means a literal assembly, it must in the first mean a literal assembly. Dean Alford, an Episcopalian, so declares. Stier, a Lutheran, an eminent Greek lexicographer, says: "In the second instance, 'Tell it to the church,' it obtains a more special significance; yet it evidently points back to the first, so that the fundamental idea can only be the same." The "Pulpit Commentary" gives this testimony: "The word translated church, '*ecclesia*,' Matt. 16: 18, is found the first time in the New Testament; it is derived from a verb meaning 'to call out,' and in classic Greek denotes the regular legislative assembly of a people. *Ecclesia* has been that which designates the Christian society, and has been in all ages and countries." Liddell and Scott (the standard Greek lexicon, with all scholars and in all colleges and universities) defines *ecclesia* "an assembly of people called together," "an assembly called out." The *ecclesia* was common among the Greeks. According to Trench, "*ecclesia* was a lawful assembly of a free Greek city of those who were worthy and well qualified as citizens for the

transaction of public affairs." Robinson's Greek lexicon: "The word *ecclesia* was common among the Jews as meaning a congregation, an assembly."

Thayer, in his lexicon of the New Testament Greek, collates critically the usage of the word from Thucydides to the end of the New Testament period, and finds it everywhere to mean an assembly real and visible: "The word *ecclesia* is found in the Greek translation of the New Testament seventy-four times, and is always used in the translation of the Hebrew word 'kahal,' to call together. No other Hebrew word is so translated. Kahal is found in the Hebrew Scriptures one hundred and twenty-four times, and translated seventy-four times *ecclesia*, forty-seven times synagogue, twice plethos, and once Sanhedrin."

We read of the "churches of the Gentiles," "So ordain we in all the churches," "The churches of the Macedonians," "The seven churches which are in Asia." We nowhere read of the church of Asia, or the church of Macedonia. There is no instance of the word church in the singular, used to describe the churches as a whole, that is, the aggregated local assemblies. "The church" (Acts 9 : 31), or "churches," as in many manuscripts, is no exception, as we shall show.

It is as clear as the sunlight from the New Testament, that there was no such thing as a general church under apostolic ministry. Baptists some-

times speak of the Baptist Church when they mean the aggregate of the churches. It is the influence of others upon them. "The Methodist Church of America," "The Lutheran Church," "The Presbyterian Church," why not the "Baptist Church"? Because there is, there can be, no gospel church but a real, local, a worshipping congregation of Christ's people. Custom is masterful. Baptists must fling off its mastery and cling to God's truth. We as churches are one, as the forest is one. Baptist churches are distinct and separate as the trees are distinct and separate. The forest is not a great tree. It would be ridiculous to call it "the tree." The aggregation is not a great church. It is ridiculous to call it one. The apple orchard is not the apple tree. The tree would still be a tree were all the others cut down. The denomination is not the church. That individual body would still be a church were every other removed or dead. It is *the* church, though a thousand others surround it. Baptists are formed into churches, but these churches are not *the* church, or "branches of the church."

CHAPTER III

HOW IS A GOSPEL CHURCH FORMED?

THIS question was answered by the Philadelphia Association: "Before there can be any orderly discipline among a Christian assembly, they must be orderly constituted into a church state, according to the institution of Christ in the Gospel.

" 1. A gospel church is made by gathering divers select persons into Jesus Christ, in a spiritual body, and relation to him as their mystical head, . . . and prepares them by the work of renewing grace for such spiritual building.

" 2. Christ, as the Mediator of the new covenant, ordereth the everlasting gospel to be preached, and accompanying it with his Holy Spirit, blesseth it to the turning of men from darkness to light, working faith and love in them.

" 3. When sinners are thus wrought upon effectually, to such a suitable number as may be an essential church, *i. e.*, to as many as may act properly and orderly as a church, that then it will be proper for them, by their mutual consent, to propose to be constituted a church, or that others seeing the expediency thereof may encourage the same.

"4. For the accomplishment of so glorious a work it is necessary that a day of fasting and prayer be appointed by and among such believers, and that such procure some neighboring helps as they can, especially of the ministry.

"5. The persons being first orderly baptized, according to the command of Christ, and being all satisfied of the graces and qualifications of each other, and being willing in the fear of God to take the laws of Christ upon them, and do by one mutual consent give up themselves to the Lord, and to one another in the Lord, solemnly submitting to the government of Christ in his church, and being united, they are to be declared a gospel church of Jesus Christ.

"6. A number of believers thus united under Christ, their mystical head, are become a church essential, and as such is the first and proper subject of the keys, and the power and privilege to govern themselves, and to choose out their own ministerial officers."

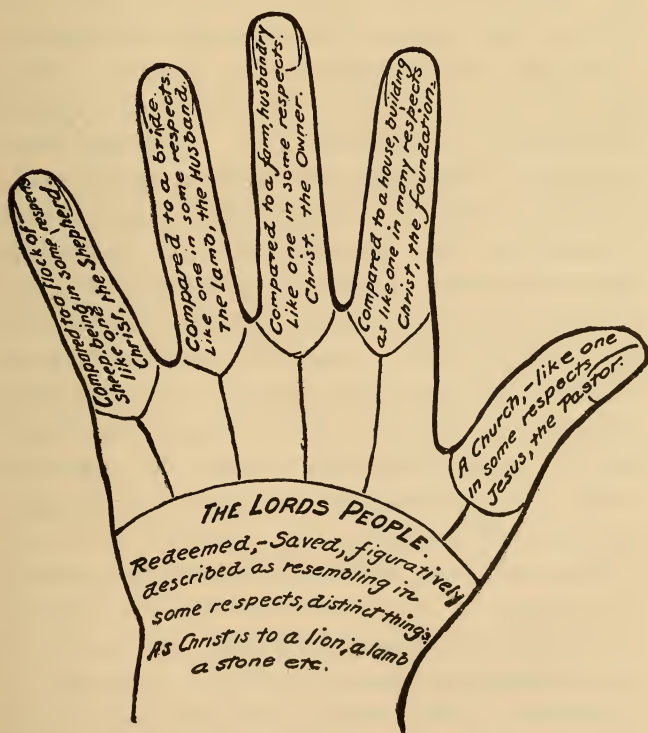
Baptists hold that a gospel church is a local assembly of baptized believers, and the scholarship of the age admits that they are right according to the acknowledged meaning of the term used by the Lord Jesus. That this term is several times used to signify all the saved is certain. But it is a figurative application of the word. The saved, the blood-washed, are called sheep or a flock of sheep,

but this is not literal ; they are not sheep really. It is only that in some particulars they are like sheep. So they are termed the lamb's wife and a building, but these are simply a figurative application of the term. It is misleading and confusing to conceive such figures to be facts, and to use metaphors as realities.

The Lord Jesus is called the "Lion of the tribe of Judah" ; how confusing it would be to speak of a lion dying on the cross, or of the believer as a lamb in the grasp of a lion. It is just as confusing to speak of the church of all ages and centuries following the divine Shepherd as a real veritable flock of sheep. For a flock is a number of gathered or congregated sheep. Unless assembled together they are not a flock. But this is made more confusing still when the flock is conceived to be a house and the house a garden, and the house and garden growing up into the head. Let it be remembered as a verity, that God's people (not a congregation or church as such) are compared to an army, are compared to a bride, a building, a body, having conditions resembling these. And so Christ's people are compared to a congregation, to a church, because they have a resemblance to a gathering or united body.

Stripped of metaphor, a church is a company of baptized believers united together in faith and fellowship in the name of the Lord Jesus for his

service. A church is an *ecclesia*, is a called-out, spiritual congregation. It is in fact nothing more and is nothing less. A church, therefore, is not a general organization. It is not an aggregation of numerous local assemblies. The church at Corinth, at Philippi, together with those around them, were never called by the apostles "The Church of Greece," or the catholic, that is, a general church.



CHAPTER IV

WHAT CONSTITUTES BELIEVERS A CHURCH

THE way in which a company of baptized believers become a church has been described in the second chapter. To make this still plainer, let us turn our thoughts to the church at Philippi. We are all familiar with the introduction of the gospel into that Greek city. Paul and Silas entered in, unheralded and knowing none there. On the seventh day they wandered out to the banks of the little river that marked its shores. They had learned, doubtless, that the pious Jews of the town met there on the Sabbath Day for worship. It was a spot "where prayer was wont to be made." Paul preached; Lydia, a traveling merchant woman, who was a sincere worshiper of God, heard, evidently with deep interest, the preached word. The Lord touched her heart and she was converted and baptized.

Those who were with her, her servants or traveling companions, also heard and believed. And as Jesus made and baptized disciples, that is, made them by the truth preached with the Holy Spirit's application of that truth, so Paul and Silas made

disciples of these subjects of grace and then baptized them. Then came the imprisonment of Paul and Silas. Their midnight songs of triumph were followed by the trembling of the earth. The prison foundations were shaken. The jailer was converted. He was told to believe on the Lord Jesus Christ for salvation. He did and was saved. Paul and Silas then "spake unto them the word of the Lord, and unto all that were in the house." The blessed truth was made effective to all. And the jailer "took them" to some place where "he washed their stripes and was baptized, he and all his straightway." "He believed and rejoiced with all his house." They had all heard the gospel, all had believed, all were baptized. Now, as a matter of course, these disciples would at once show fellowship with Lydia and those with her. "And they went out of the prison (the next morning) and entered into the house of Lydia, and when they had seen the brethren they comforted them," brethren in Lydia's house. These coming together as they were wont, but now meeting in Lydia's house in the name of the Lord Jesus, united in bond and fellowship and service, would become a congregation, an *ecclesia*, a gospel church of baptized believers.

Fellowship, as has been shown, is the essence of church relationship, or, as it may be named, churchhood. It would be well, would be productive of

great benefit both to the person seeking admission into the church and to those composing it, if the applicant had a summary of the covenant repeated to him and was asked if he or she was willing to take these covenant vows upon him or her, and then, instead of a motion and a second (altogether unnecessary, as the church is already moved on the question opened before the church), those who can freely extend their covenant vows—to watch over, pray for, and discharge the duties of one member of the body to another—say this by raising their hand. It is the ancient way of declaring faith and fellowship and of receiving a new-born one into the spiritual family.

To withdraw this fellowship is to expel or exclude. It is excommunication from communion or fellowship.

A declaration of principles as well as a covenant is necessary to a gospel church, that is to say, a company of baptized believers in the Lord Jesus Christ, fellowshiping each other as one in Christ Jesus united, expressed by covenant, should make known to all men who wish to know the truths which they as a body hold as “the faith once delivered to the saints.” Accordingly, when formed into a church by covenant or agreement they make a “Declaration of Faith.”

This is not a creed in the general meaning of that word. It is no imposed formula. It is no

authorized dictation of a council. It is not of binding force. It may be altered or amended by the action of the congregation, the church which put it forth. Fidelity and candor call for such a declaration, and Baptist churches usually put forth or adopt such scriptural avowal of their conception of Bible teaching.

Many such declarations or Confessions of Faith are extant. The most pronounced is that put forth by "Seven Baptist Churches in London," 1643, and republished with amendments in 1689.

The Philadelphia Association, while not formally adopting this, did so by recommending its publication. It has since been known as "The Philadelphia Confession." When a church is organized the Confession known as the New Hampshire,¹ or some other, is read, and, if approved by the church, adopted as expressive of its faith.

¹ Found in Appendix A.

CHAPTER V

IS BAPTISM THE DOOR INTO A GOSPEL CHURCH?

WE must turn to the other general misconception of what constitutes a person a member of Christ's church. The Reformers, and Protestants generally, with all their apologies for and explanations of the term invisible as meaning the unseen work or "door" into that church, fell back on the patristic doctrine that "the sacrament of baptism was the door into the church," with no term to distinguish it. "In baptism, wherein I was made a member of the church," reads the Episcopal Catechism, "whereby they that receive baptism rightly are grafted into the church." But we need not quote from the Confessions and Disciplines of the Protestant communions to prove this. It is admitted by them that baptism admits into or is the door into the church. Now, according to the teachings of the New Testament and the essential nature and obligations of church-membership, this, "which some Baptists hold," is a misconception. Doctor Dagg has well said: "Baptism is not, like the Lord's Supper, a sacred rite. It signifies the fellowship of individual believers with Christ, not

the fellowship of believers with one another. The obligation to be baptized is independent of the obligations to form sacred relations and is prior to it. Baptism is therefore a qualification for admission into a church as to its external organization, but it does not confer membership.”¹ The plain statement in regard to the church in Jerusalem should at once end all controversy about this: “They that gladly received the word were baptized, and the same day there were added unto them about three thousand souls.” Not that all these were baptized on the same day. Many, perhaps most of them, may have been baptized previously, but they were added to the church in fellowship. Baptism, as well as conversion or receiving the word, was an indispensable prerequisite, but neither the one nor the other added these thousands, nor Lydia, nor the jailer, nor the eunuch, to the church. This was a distinct thing, the expression of fellowship and assumption of mutual covenant obligation. If the following condensed objection to the general record, especially of Pedobaptists, be considered, we feel assured that the dogma of baptism as the door into the church will be abandoned :

I. If baptism is the door into the Christian church, then all whom John baptized (allowing his baptism to be gospel baptism) were by the reception of this ordinance made members of some

¹ See Reynolds' "Church Polity," p. 48.

church ; but no such intimation is given in the Scriptures. The object of John's baptism is declared to be "to make ready a people, prepared for the Lord."

2. If baptism is the door into the church, then there is no such thing as putting a person out of the church, for, in order to do this, he must be unbaptized, but this cannot be done.

3. If baptism is the door into the church, can one person constitute a church? The Christian public has answered, "No." And "no" responds every passage of the divine oracles wherever the name church is mentioned. To what church then did the first disciple whom John baptized belong? To what church, the first in every instance, where none had been previously constituted? The answer is obvious, "To no church." If then the first person whom John baptized was not by the reception of this ordinance constituted a member of some church, the second was not, nor the third, nor any subsequent subject.

4. In the account of the eunuch's baptism, Acts 8, no mention is made of his being added to any particular church, nor have we any reason to believe that he considered the ordinance in this light. Indeed, as he was traveling and at considerable distance from his own country, such a relation, if we suppose it to have been consummated at that time, could be of but little avail to him. Nor is

there anything in the account of other baptisms which makes this an initiatory ordinance or door into the church. It is said, Acts 2 : 41 : "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." In the forty-seventh verse : "And the Lord added to the church daily such as should be saved." But how were they added? Here we are not informed. We are told, "They that gladly received the word were baptized" ; that "they were added to the disciples," and the Lord added to the church, but it is not said that they were added "by baptism" any more than by gladly receiving the word. Both were prerequisites, but neither was initiatory. If, then, baptism is not the door into the visible church of Christ, it may be asked, "What is?" We answer, "Nothing more nor less than fellowship."

By fellowship we are admitted ; and by dis-fellowship we are excluded. "Is then a person, who is received into fellowship as a Christian, to be considered as a church-member?"

We answer, no ; but he must be fellowshipped, as an orthodox, baptized, and regular Christian.

We have endeavored to state as clearly and briefly as we could the two errors—the one of the Protestants, the other of the Romanists, in regard to what constitutes any one a member of a church. The one affirms that it is the internal work of

grace, the other that it is the sacrament—baptism. The first, however, is so explained as to mean admission into an “invisible church,” because the “door,” or that which conferred membership, is invisible. This is borne out by the presence of sponsors, who answer for the infant: “I believe, I renounce the devil,” etc., and then as by this profession of faith for the infant, who is baptized as the door into the actual one. This is all wrong, unscriptural, misleading, and absurd. A church of Christ is a company of baptized believers in faith and fellowship, united to edify each other, and advance the cause and kingdom of Christ.

Nothing else is a church. We have, therefore, found neither precept nor example in the Scriptures to prove that baptism was ordained specifically to initiate into a church. Several Baptist theologians of eminence have voiced our conclusion. In his commentary on 1 Cor. 12 : 13, “By one Spirit are we all baptized into one body,” Dr. Gill observes: “All that are baptized in water are not baptized in or by the Spirit, as the case of Simon Magus, and that of others, shows; nor does water baptism incorporate persons into a gospel church; they being indeed true believers and baptized are proper persons to be received into a church, but baptism itself does not put them into or make them members of it. Persons may be baptized in water and never be joined to a church.”

Andrew Fuller, in a letter addressed to a friend on the terms of communion, says : "The nature and design of baptism as given us in the New Testament, shows it to have been the initiatory ordinance of Christianity. It was not, indeed, an initiation into a particular church, seeing it was instituted prior to the formation of churches, and administered, in some cases, as that of the Ethiopian, in which there was no opportunity for joining to any one of them ; but it was an initiation into the body of professing Christians."

Rev. William Crowell, in his "Church Member's Manual," expresses a like view. Of the apostolic churches he remarks : "All the members of those churches became such by their own voluntary act. In other words, each entered freely into a covenant with all the other members, and thus became a part of a church. The faith of an individual did not, of itself, constitute him a member of any particular church ; nor did his baptism, which is the universal badge of the Christian profession, but his voluntary covenant, to walk with the church in the commandments and ordinances of the Lord, made him a member."

If baptism is not the rite of initiation, what relation does it bear to the church ? Its relation to church-membership we take to be two-fold. 1. It is an indispensable prerequisite or qualification for membership. This is evident from the

very nature of baptism as the divinely appointed method by which the believer shall avow his faith in the Father, Son, and Holy Spirit. "Go disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Profession of faith necessarily precedes entrance into a body of professed Christians; and how shall that profession be made, except as God has ordained? Apostolic practice as to this head is very manifest. The three thousand at Pentecost were baptized, and then added to the church. As soon as Ananias met Paul, visiting him by divine direction, he commanded, "Arise, brother Paul, and be baptized." The Holy Spirit having fallen upon Cornelius and those gathered with him to hear Peter, the apostle inquired, "Who can forbid water that these should not be baptized who have received the Holy Ghost as well as we?" The Ethiopian eunuch and Philippian jailer were baptized immediately upon a profession of faith in Christ. This was the uniform procedure of the apostles. The first step, after the disciple was made, was to baptize him in the name of the Lord.

2. Baptism imposes upon the baptized an obligation to unite with the church. Baptism into the name of the Trinity is a vow of subjection to the authority and of consecration to the service of God, as well as a profession of faith. It is an act

especially of profound submission to Christ as Prophet and King.

“Now the will of Christ as to the union of his followers in organized churches is plain and unequivocal. The apostles (the inspired organs of Christ’s will) organized churches wherever they were successful in making converts. For two infinitely important ends they were constituted. First, that all the gifts of the individual members might be made available to the edification of the whole body; and, secondly, that a disciplined and organized Christian soldiery might be thrown upon the kingdom of darkness. The vow of obedience, assumed in baptism to Christ, is a vow to unite, if there is opportunity, with his churches, in the accomplishment of their sublime mission. To refuse to do so, when the way is open in the providence of God, is rebellion against Christ and a violation of the baptismal covenant.”¹

The constituents of a gospel church are immersed believers, who have been called, cleansed, and sanctified by the Spirit of God; they are spiritual stones, “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in which all the building, fitly framed together, groweth unto a holy temple in the Lord.”

This gospel truth is repeatedly emphasized, be-

¹J. W. Warder, “Christian Repository,” 1859.

cause it is so generally overlooked or denied, and the gospel *ecclesia*—the separate, independent, localized church—has been made to mean a multifarious mass of heterogeneous, of “christened, indiscriminate” people, or else a conference, the “general assembly,” the council: and then Christianity in the abstract, and then the consensus of religious opinion or action.

The great apostasy is mainly the perversion of the meaning and nature of a gospel church. From this nearly all the destructive errors of Romanism spring.

CHAPTER VI

NOTES AND COMMENTS—CHURCH FELLOWSHIP

WHILE the foregoing extracts from current Baptist documents are “waymarks” of Baptist principles and usages, they are by no means clothed with a sanctity, or even of precedent, giving them authority, or calling for servile imitation. They are only the expressions or convictions of wise godly men in accord with the conviction of a church and carried out in their church voluntarily. They are to be respected. They are helps.

The New Testament only in all things is the guide-book and directory of Baptist churches. The constitution and the constituents of a gospel church are summed up in brief in the following: “Where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18 : 20).

This is the initial outline of a gospel church. Wherever two or three baptized believers are assembled and organized in the name and in accordance with the laws of Christ, there is a gospel church. Of its characteristics it will be no-

ticed: It was an assembly. "Tell it to the church." Here it is evident that it was an assembly of disciples, to which the offended brother could tell his grievances. It was to the church assembled to which these grievances were to be told, and not to officers or representatives. And the church thus assembled was to hear the complaint, presented to each one individually, as much as to the whole collectively. It was an organized assembly. Its organized character is evident from the fact it was authorized to "hear," to judge, and to decide; and its decision was to be authoritative and final. "If he will not hear the church, let him be to thee as an heathen man and a publican." But further than this, the very enrollment of its members is given in the first organized church on earth. "The number of names together was about a hundred and twenty" (Acts 1:15). And further we find this body consisting of enrolled members, deliberating and voting.

It was, therefore, a local assembly. This is, of course, self-evident from the facts above given. It was called "the church at Jerusalem." They met in one place for worship, "were all with one accord in Solomon's porch."

It was necessarily a visible assembly. And although the term "church" is sometimes used in the more extended sense of the "general assembly and congregation of the first-born, whose names

are written in heaven," united to Christ, and one and complete in him, yet wherever it is used in reference to an organized body—one constituted to exercise the functions of ecclesiastical government, execute the laws of Christ, and maintain the ordinances of the gospel—it means a local visible assembly. Not a single exception to this can be found.

It was, therefore, a distinct assembly. From the first it was known as the "church at Jerusalem," and after other churches were constituted, the "church at Jerusalem" was ever distinguished from "the churches throughout Judea, Galilee, Samaria," and elsewhere, by their local names.

It was a voluntary assembly. None were forced into it against or without their own consent. Adapted to man's individual wants, it pressed its claim on his personal, soul-felt obedience. A descendant of Abraham, or the servant of an Israelite, was initiated into the national compact with or against his will. The yoke was placed upon him. But he who would be a disciple of Christ must take up his (own) cross and follow him; must take his yoke upon him. Voluntary submission, voluntary obedience was, and ever must be, essential to membership in a gospel church. It is a visible, immovable landmark; and wherever it is wanting, a gospel church is wanting also.

It was further, a spiritual assembly. As a man

by birth claims the rights and privileges of an American citizen, so a man by birth claimed the rights and privileges of a Jew. He inherited by natural descent all that pertained to his nation. They were born Jews. Believers are born from above—born of the Spirit.

But those who can rightfully claim the blessings of Christ's church must be born from above. "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." "He was in the world"—not the Jewish church—"and the world was made by him"—and thus was his own—"and the world knew him not," "but as many as received him to them"—and them only—"gave he power to become the sons of God," "fellow-citizens with the saints, and of the household of God."

It had its inviolable terms of admission. The Saviour, we are told, "made and baptized disciples." In accordance with this example, he commissioned his apostles to "disciple (or teach) all nations ; baptizing them in the name of the Father, Son, and Holy Spirit." Under this Commission the apostles proclaimed the Messiahship of Jesus, calling on the Jews to "repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And when, through the instrumentality of the apostles and the divine agency of the Holy Spirit, they were "pricked to the heart," and "had received the

word," they were "added to the church" by being "buried with Christ in baptism," they solemnly thereby "gave themselves to the Lord and to each other," taking the solemn vow upon them "to walk in newness of life." "This radical change," says Dr. Harris, "must take place before they are admitted into the church. Baptism is the vestibule or entrance into this spiritual temple—the church. So that before his disciples can pass the threshold he requires of them to receive the imprint of the sacred name." That imprint is not the washing away of the filth of the flesh, but the answer of a good conscience—the silent response of the soul to God's gracious will.

And here it is well to notice (though somewhat out of connection) the figurative, spiritual use of the words "body" and "baptism." We read (1 Cor. 12 : 13), "For by one Spirit are we all baptized into one body."

The figurative or spiritual import of this is evident. For the Spirit does not baptize. We are told of the baptism *of* the Spirit, never *by* the Spirit; and as the word "body" in the passage means believers, one cannot be baptized into them in a real or literal sense. And so the human body with its head can only in a very limited way represent Christ and his people, for the head could not exist without the body. The head is dependent upon the heart for continued life, as much as the heart

is on the head. They are mutually essential and dependent. This can in no way be said of Christ and his people. And so each word in the passage is figurative, not literal, and is introduced by Paul to show that the body of believers should live, love, work in holy concord under guidance of their Lord. To take the passage from its connection, overlooking the object of its utterance, and apply it to literal baptism, is not only illogical but wrong.

CHAPTER VII

THE OFFICERS OF A GOSPEL CHURCH—CHOICE, QUALIFICATIONS, AND ORDINATION OF MINISTERS

THE qualifications and the setting apart of persons to the gospel ministry are clearly pointed out in the New Testament, and also the choice, qualifications, and ordination of the only other real officers of a church, viz, deacons. The following is wisely said in the treatise of discipline of the New Jersey Association :

CALL TO THE MINISTRY.

“First, of God, styled the inward call, which is a zeal for the glory of God in the salvation of the souls of men, and a strong desire to be made useful ; with a persuasion of God’s designation of the person for that office. This is the voice of God in the conscience (Heb. 5 : 4 ; 1 Cor. 9 : 16, 17 ; Rom. 10 : 15).

“Secondly, the person must be called to the church whose duty it is to look out for useful gifts, and when the church approves, they are by action to set him apart, etc.

The ancient usage of Baptists in this scriptural

action was set forth by the Philadelphia Association :
 "The essence of ordination consists in the call of the church by voting in his (the candidate's) favor and designating him by said vote to the ministerial work, which power it is necessary should be lodged somewhere with a view to maintain order ; yet to give the designation weight and solemnity, there should be a public and formal procedure when we instate a person in the ministerial office (Luke 10 : 1 ; Acts 14 : 23 ; Mark 3 : 14)."

ORDER OF PROCEEDING IN THE ORDINATION OF A
 MINISTER.

- I. Hymn.
- II. Introductory prayer.
- III. Hymn.
- IV. Sermon.
- V. Short address on object of meeting by presiding minister.
- VI. Prayer for guidance.
- VII. Questions to the church.
Question. Who represents this church ?
Answer. (The person appointed for that purpose rises and says : "I do.")
Ques. Is the candidate to be ordained to the office of an evangelist or of a pastor ?
Ans. (As the case may be.)
- VIII. A short address to the candidate, and then propound these questions to him :
Ques. 1. Will you state how and when you became convinced of your need of religion, and also your personal interest in the work of Christ ?

Ans. (Candidate relates his Christian experience.)

Ques. 2. What has influenced you to enter on the work of the ministry?

Ans. (The candidate relates his call.)

Ques. 3. Do you willingly, and not by constraint, and not for personal or lucrative ends, devote yourself to the sacred office of the ministry?

Ques. 4. Do you firmly believe, and purpose by divine assistance, to preach the doctrines of free, rich, and sovereign grace? And will you state concisely what those truths are which you propose to teach to others?

Ans. (States his convictions in regard to inspiration, the Trinity, atonement, spiritual influence, repentance, faith, justification, sanctification, perseverance of the saints, resurrection of the body, and future rewards and punishments.)

Ques. 5. Do you intend to administer the ordinances agreeable to divine authority and practised by the Baptist churches?

Ans. (Candidate states his views in regard to baptism and the Lord's Supper.)

Moderator. Has any member of the Presbytery any questions to ask? Has any member of this, or any other church in fellowship with it, any questions to ask?

(To the Presbytery.) Brethren, are you satisfied with the answers this brother has given?

Ans. We are satisfied.

(To the church.) Is the church satisfied and still desirous to proceed with his ordination?

(Either a vote of the church is taken or the person appointed for the purpose will answer.)

(To the candidate.) The answers you have given are satisfactory, and being assured, as mortals can be, of your requisite qualifications, such as your renovation, pious life, and abilities, we feel willing to proceed in setting you apart,

by the authority of God and this church, more fully to the important and solemn work of the ministry.

IX. The candidate kneels and hands are laid on him.

X. The ordination prayer.

XI. The candidate rises and the right hand of fellowship is given.

Usually a Bible is presented to one ordained, with a charge by one of the Presbytery (Minutes New Jersey Confession, 1820).

CHAPTER VIII

A CONFESSION OF FAITH, DELIVERED AT HIS ORDINATION, BY ABRAHAM BOOTH, FEB. 16, 1769

“AS it has been customary on these solemn occasions, to set forth in order a declaration of faith, things which are most surely believed amongst us ; and as I am now called upon, in this public manner, to make a free and open confession of my religious principles, I would look up to the Father of lights, and the Spirit of truth, that I may be able to make a good profession in the presence of many witnesses, in the presence of God, of angels, and of men.

“As the evidence of a Supreme Being, and our dependence upon him, is the basis of all religion, whether natural or revealed ; I therefore do, first of all confess my belief of that great fundamental truth.

“That there is a God, all nature proclaims aloud through all her works. The countless tribes of animate and inanimate existence, from the highest to the lowest vast chain of finite beings, pour in their attestation to this most interesting truth. The meanest insect, the smallest spear of grass, the

minutest grain of sand, these all bear the signature of an all-wise Creator.

“But though the existence of a Supreme Being may be clearly seen by the things that are made, even his eternal power and godhead ; yet the circumstances of mankind have ever been such as to render it necessary that a more positive and explicit revelation of the perfections and purposes, of the works and ways, of the great Creator should be given to them. Infinite wisdom saw it necessary, and divine goodness would not withhold the benefit. Such a revelation, I believe, God has in fact given. This revelation, I am fully persuaded, is contained in the writings of the Old and New Testaments, which constitute the book, which is by way of eminence called the Bible ; rejecting all those writings which are commonly called apocryphal, as making no part in that revelation which God has given to mankind.

“Many are the reasons and various the considerations which induce me to receive the Bible as a divine revelation ; among which the following are none the least : The sublimity and spirituality of its doctrine. The purity of its precepts. The prophecies contained in it, many of which have been punctually fulfilled,—especially those relating to the Messiah, the calling of the Gentiles, the destruction of Jerusalem and the Jewish Church-State, and the dispersion of the Jews. The char-

acter of its penmen. The perfect harmony of its design fulfilling amongst them, and the grandeur of that design. Their unreserved freedom in relating matters of fact, even when their own reputation, or the reputation of those whom they greatly revered and dearly loved, might seem to be injured by such a procedure. And the long series of uncontrolled miracles that were wrought in proof of its doctrines being divine. When to these things I add the consideration of that amazing success which attended the preaching of a crucified Messiah and his resurrection from the dead by a few illiterate, despised fishermen of Galilee ; men of little art or address, and possessed of no civil power or authority, and this, notwithstanding both Jews and Gentiles had been long in possession of an established religion, of which they were tenaciously fond ; in vindication of which, and in order to crush the Christian cause in its infancy, they both agreed to use all their power and policy, all their art and sophistry, and every oppressive measure, against the preachers and worshipers of the crucified Jesus.

“When I reflect upon those complicated sufferings and continual hardships which the first preachers of the gospel underwent, and that without the least profit of any temporal emolument, for all their pains and sufferings, for all their labors and hardships, yet doing all, suffering all, with a meek-

ness and patience astonishing to their very enemies ; when I consider, that all these labors and sufferings were performed and undergone by them, in order to propagate a system of doctrines and practices directly opposite to all the prejudices of their own education, to all the fond hopes they in particular, and the Jews in general, had conceived concerning their long-expected Messiah, for whom they had been taught to look under the character of a secular prince, one whose kingdom should be of this world ; when I consider the apostles, who were all Jews, as entirely renouncing their national prejudices, and acting under the uniform influence of such maxims as were diametrically opposite, yet perfectly agreeable to what had been often repeatedly foretold by the ancient prophets, I receive additional confirmation. When I further consider what stupid ignorance has universally prevailed as to the interest of religion and the important concern of the soul, even to the most polished nations in former or latter times, where the Jewish and Christian revelation has not been at all known or regarded ; when I consider the moral state of mankind in general, and that of my own soul in particular, and compare it with those descriptions given of it in that ancient volume, together with that provision which I am informed from thence God has graciously made to supply all my spiritual wants ; finally, when I consider the holy influence which

the sincere belief of its doctrines has upon the moral conduct of all those who conscientiously adhere to its sacred dictates, and how its precepts and prohibitions are uniformly adapted to promote the good of civil society and the best interest of mankind ; I say, when I attentively consider these various particulars, with others which might be mentioned, I cannot hesitate a single moment to pronounce it a divine revelation, and every way worthy its infinite author. The Scriptures of the Old and New Testament, containing a well-attested revelation from God, my Maker and my Sovereign, I therefore look upon and receive as the only rule of my faith and practice.

“This divine book, this heavenly volume, I accept with humility and gratitude from the hand of my adored Creator, as a gift of inestimable value ; and, considering it as the grand charter of my eternal salvation, I cannot but esteem it as my indispensable duty implicitly to submit to its sacred dictates in every affair of religious concernment.

“And it is because I am fully persuaded that the following doctrines are contained in those oracles of eternal truth, that I embrace them, as articles of my faith, as the foundation of my hope, and as the source of all my spiritual joy.

“I acknowledge myself deeply indebted to the inspired volume for my clearest apprehensions and most satisfactory discoveries of the Divine Being.

It is from hence I learn, with undoubted certainty, that there is but One God ; that he is possessed of absolute and infinite perfection ; and that he governs the world ; his providence extending to all his creatures and all their actions.

“ From the same source of heavenly intelligence I am informed that in unity of the divine essence there are three distinct persons, the Father, the Son, and the Holy Ghost, who are all represented as bearing divine names, possessing divine attributes, performing divine works, and receiving divine honors, consequently must be one in essence and equal in glory, whatever inferiority there may be in respect to office in the economy of redemption. The reality of these things I firmly believe on the authority of God’s own declaration, though their particular *modus* greatly exceeds my feeble comprehension. I believe, wonder, and adore. I believe that in the beginning God created the heavens and the earth, with all their numerous inhabitants. Last of all, and nobly conspicuous amongst the amazingly diversified productions of his almighty power and infinite skill, being little inferior to the angels in light, he created man and constituted him lord of this lower world. Male and female created he them, after his own image and in his own likeness ; upright, innocent, and holy ; capable of serving and glorifying their bountiful Creator. On the same divine warrant I be-

lieve that man did not long continue in these holy and happy circumstances, but, being left to the freedom of his own will, he transgressed the law which his maker and sovereign had given him, in consequence of which he fell into a state of guilt, depravity, and ruin. And as he was not only the natural but federal head and representative of his unborn posterity, he sinning, all his offspring sinned in him and fell with him, the guilt of his first sin and a corrupt nature derived to all who descend from him by natural generation. Hence it is that all men are by nature the children of wrath ; averse to all that is spiritually good and prone to evil ; dead in sin, under the curse of the righteous law, and obnoxious to eternal vengeance, from which conditions of complicated misery there is no deliverance but by Jesus Christ, the second Adam.

“On the authority of the unerring word I further believe that the eternal sovereign, before the world began, of his own good pleasure and to manifest the riches of his glorious grace, foreseeing the fall of man, chose a certain number of this apostate race to eternal salvation, whom he predestinated to the adoption of children of Jesus Christ according to his own sovereign will ; and, in pursuance of this grand and gracious design, he entered into a covenant of grace and peace with the Son of his love on their behalf, in which a Saviour was appointed and all spiritual blessings provided for them.

“In order to accomplish these gracious purposes of infinite mercy and eternal love toward apostate, miserable wretches, I believe that the Son of God, being appointed from everlasting the mediator of the covenant and having engaged as surety on the behalf of his people, who were become his care and charge, did, in the fullness of time, become incarnate, took upon him the form of a servant, paid the most consummate obedience to the divine law, perfectly performed the will of his Father, and, finally, having all the sins of all his people imputed to him and charged upon him, he died the ignominious, the painful, and perfect death of the cross, pouring out his blood, yielding up his life, and offering his very soul a sacrifice, a vicarious, atoning sacrifice for their sins, and to expiate their innumerable and enormous crimes. In these sufferings of the Son of God on the cross I behold in the clearest light the infinite evil of sin displayed and the awful wrath of God revealed against it, the law magnified, justice satisfied, and God himself well pleased.

“I believe that Jesus the crucified arose from the dead the third day, by which he gave the highest possible evidence that the debt that he became responsible for was perfectly paid, the sins for which he suffered entirely expiated, the divine law and divine justice fully satisfied, the powers of darkness vanquished, and death itself overcome, at

the same time declaring, in a way superior to all the power of language, that the sleeping dust of his saints shall be raised to a state of immortal life and endless glory.

“I believe that, in order to the perfect performance of the various branches of his grand undertaking, having given undeniable evidence to his selected few that he was risen indeed, and, having imputed to them the necessary instructions before his final departure, he ascended triumphant to the right hand of the majesty on high, where he shines and reigns the incarnate God. There he is exalted as head over all things for the good of his church, having the reins of government in both worlds put into his hands, so that he is not only to be acknowledged as king of Zion and ruler in his church, but also as the God of providence and governor of the world. There also, as our ascended Redeemer, our exalted Head, having entered those blissful abodes as the forerunner of his people and taken possession of them as their representative, he ever lives to plead all his merits, to improve all his influence as a faithful intercessor, as a prevailing advocate, on their behalf. Hence it is that our faith in the time of trial shall not entirely fail, that our prayers are heard and our praises ascend with acceptance before the eternal throne. According to the same sacred canons of my faith and practice I believe the justification of sinners in the sight of

God is purely, solely, entirely by the righteousness of Christ imputed to them, without the consideration of any holy qualities wrought in them or by any works of righteousness performed by them either with or without the assistance of the Holy Spirit.

“I believe the absolute necessity of regeneration in order to eternal life, and am fully persuaded that without holiness, that is, a real love of God producing cheerful obedience to his commands, no man, whatever his religious pretensions or professions may be, shall see the Lord.

“I believe that regeneration, faith, and sanctification are not the produce of a man’s free will and power, but the effects of a divine agency by the word of truth.

“I believe the certain, infallible perseverance in grace to glory, of all those who are regenerated by the Spirit of God, and justified by the obedience of Christ; they being kept by the power of God through faith unto salvation.

“As Jesus Christ, the great head of the church, has instituted various ordinances to be observed by his people until his second coming; which are designed, under a divine influence, to promote their edification in all the graces and comforts of the Holy Spirit; so, I believe, he has appointed two positive institutions, the observance of which he has in a particular manner enjoined upon all his

followers : that is, Baptism and the Lord's Supper ; and the former as previously necessary to the latter.

“ I believe that baptism is immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost ; and is a lively emblem of the death, burial, and resurrection of Jesus, as the representative of his people ; and of their being cleansed from sin in the fountain of his blood, their dying to it, and rising again to newness of life. The requisite qualifications for this ordinance are, I further believe, faith in the Redeemer, and a possession of it. Nor does it appear from the command of Christ, or the practice of his apostles, that we have any authority to administer this ordinance in any other way than immersion, or to any other subjects than such who appear, in a judgment of charity, to be thus qualified.

“ The Lord's Supper is an ordinance in which, by receiving the elements of bread and wine, according to the appointment of Christ, we show forth his death. And is designed, I am persuaded, to impress our minds with a lively sense of the evil of sin, the sufferings of Jesus for it, the benefits derived to us through those sufferings, together with that union and communion we have with him, and one with another.

“ It is appointed for man once to die ; and as at death the body is resolved into its primitive dust, so the immortal spirit returns to God who gave it.

The souls of believers being dislodged from their earthly mansions, and made perfect in holiness, do, I believe, immediately enter into glory ; but those of the wicked are immediately transformed into the abodes of darkness and despair, and are reserved under everlasting chains with apostate angels till the judgment of the great day.

“I believe that there will be a resurrection of the dead, both of the just and unjust ; and that God has appointed a day in which he will judge them in righteousness by Jesus Christ. At which awful and glorious period all nations will be convened before his great tribunal. Then will Jesus, the judge, make an everlasting separation between the righteous and the wicked, awarding eternal life and infinite happiness to the righteous, but everlasting death and never-ending torment to the wicked. The equity of which sentence on either part, I am fully persuaded, will be admitted and applauded by all holy intelligences, and acknowledged even by the damned themselves to their aggravated woe. The sentence passed, speedy execution shall follow. For at the conclusion of the august, the solemn scene, the wicked shall go away, appalled and reluctant, into everlasting burnings ; but the righteous, cheerful and exulting, into eternal life.

“Such are the leading articles of my faith ; such the sentiments of my heart. These things, as a Christian, I again declare I believe, and trust that

in some degree I have experienced their powerful, comforting, sanctifying influence on my own soul. Such also are the doctrines I am determined, by divine assistance, to preach, and to make the important subjects of my future ministrations. Notwithstanding, as I pretend not to infallibility of judgment, or to know all that is to be known in the present imperfect state considering Christ or his kingdom, I desire ever to have a mind open to conviction and susceptible of truth, by whatever means it may please God to inform me of it; and when known to communicate it to others as cases and circumstances may require.

“Further, I acknowledge it as my indispensable duty to cultivate a friendly freedom and brotherly affection with all those who love our Lord Jesus Christ in sincerity, and bear his image. Such, of whatever denomination they be, I desire to esteem as brethren, members of the same mystical body, and fellow-heirs of the same eternal inheritance.

“And now to him who purchased the church with his own blood, who walks in the midst of the seven golden candlesticks, and exercises a tender care over the weakest and meanest of his flock; to him I say, and for the edification of his people, those especially of this congregation, do I now desire to devote my strength, my life, my all, to be employed now, and as long as his unerring wisdom shall direct and appoint.

“And the Lord grant that I may obtain mercy to be found faithful in that ministry I receive from him, living under the habitual remembrance of that awful account I am to render to him ; that so, after I have preached to others, I myself may not become a castaway ; being fully persuaded that a damned minister of the gospel is the most shocking character in hell ; but, taking heed to myself and to my doctrine may be enabled to give up my accounts with joy in the presence of our Lord Jesus Christ at his coming. And it is in him I desire to be found at the last, the universal audit ; so it is in his name I humbly go forth to the important, the arduous, the honorable work. On him I depend for assistance in it ; to him I look for success in the performance of it. O my God, my adored Redeemer, my infinite, eternal all, let my soul, and the souls of my hearers, be ever precious in thy sight. And grant that after the exercise of much fervent, mutual love, and the enjoyment of many comforts, in these thy lower courts, we may finally arrive at those blissful regions, where love is perfect, and joy perpetual ; where hymns of holy wonder and songs of devout praise shall be our uninterrupted and everlasting employ. Amen and Amen.”¹

¹ Abraham Booth is known to be one of the ablest men whose character and writings adorn Baptist history. He is the author of “Reign of Grace” and “Pedobaptist Examined.” The foregoing is from a pamphlet printed by a member of the old Good-

CHAPTER IX

LAYING ON OF HANDS IN ORDINATION

THE imposition of the hands of a presbytery, or number of ministers, is questioned by many Baptists, and indeed so is ordination in any way. "Its essence," as says the Philadelphia Confession, "or essences clothe themselves in fitting forms and fitting apparel," or in New Testament language, "separating" unto the work of the ministry, is a "fitting form" with which to clothe that "essence." Dr. Thomas Armitage, in his voluminous "Baptist History," describes ordination as usually observed by Baptists. Spurgeon refused to be ordained. He never was formally set apart to the ministry. More ministers from his college and others under his influence held similar views about it and acted accordingly.

Many of our influential ministers in the West, while approving of an ordaining council, or presbytery, and when invited, acting with it in the

man Fields Church, London, soon after Mr. Booth's ordination. It was found by me in a bundle of old pamphlets in a large second-hand "book shop" in the neighborhood of the old church, and is, so far as I could learn, the only copy extant.—S. H. F.

examination and other requirements, would refuse positively to join in the form of laying on of hands.

The reasons for refusal were: (1) There is no gift or special endowment bestowed or communicated in ordination. Laying on of hands was for such gift or endowment; therefore, as the one has ceased, so ought the other. (2) It is a form with an ecclesiastical object or purpose and leads to clerical protection on the one hand and to unmeaning formalities on the other.

To this it may be replied: that the laying on of hands did not necessarily impart gifts or communicate spiritual fullness or power. It was done for these reasons: Paul was commissioned a minister of the gospel by the Lord Jesus directly from heaven. "And straightway he preached Christ in the synagogue." "He increased the more in strength." He solemnly declared that he did not receive appointment of men, "neither went I up to Jerusalem to those who were apostles before."

Barnabas, like Paul, was an acknowledged preacher of the gospel. He it was who introduced Paul to the church at Jerusalem.

But now when the Holy Spirit "called" these two to the special mission, he mysteriously communicated to the teachers and ministers and the church at Antioch saying: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and

laid their hands on them, they sent them away” (Acts 13 : 2, 3).

There was no gift imparted in this setting apart. The laying on of hands was not for any such purpose. It was an action in harmony with their prayer. It was a silent invocation of God’s blessing. Laying on of hands is *not* confined to the impartation of spiritual gifts. And so Jesus laid his hands on the little ones as he blessed them, but imparted no gift in this action.

The laying on of hands immediately after baptizing a believer has no example in the New Testament—except when it was done to impart miraculous gifts. Cornelius and those with him received the miraculous gift of the Holy Spirit before baptism. Peter commanded them to be baptized, but no hand-laying took place, else it would have been recorded.

The same may be said of the Samaritan believers. It was not immediately on their baptism, but some time afterward, that the apostles laid hands on them that they might receive miraculous gifts. The same is true of the twelve disciples at Ephesus.

Ordination is a recognition and an approval by the surrounding ministry and churches of the acts of the church in appointing, or selecting, the one ordained to the ministry.

They ask these ministers, or rather churches through them, to inquire into, to approve or disap-

prove of the action of the church ; if approved, to endorse that action, so that the candidate may be received by the churches as a regular and approved minister of the Lord Jesus.

Baptists throughout the West and South generally adhere to this scriptural form. But what is called "installation" (an Episcopal ceremony) by the presbytery, an empty ceremony, is seldom or never performed or admitted by Baptist churches.

CHAPTER X

QUALIFICATIONS, DUTIES, AND ORDINATION OF DEACONS

THE "Philadelphia Confession," from which have been quoted the forms of ordination, has thus a clear statement of the only other office of a gospel church. Before quoting it let it be noticed :

The great ingathering in the church at Jerusalem, followed immediately by persecution, brought many of the poor into it. They were doubtless made poorer by their union with the church.

There was, therefore, a general destitution among them. "They which had possessions sold them and parted them to all, and had all things in common, as every man had need." But unequal distribution, as a matter of course, occurred in ministering to such a multitude. Hence Peter (as the spokesman for the apostles) proposed that men should be chosen for this business, so as not to interfere with the ministry of the word by the apostles. Peter's address was to the assembled brethren (that is, to the whole church), that of those men who have companied with us all the time "that the Lord

Jesus went in and out before us, must one be ordained," chosen, set apart. "And they," the church-members, "appointed or nominated two of them, and they gave forth their lots." They cast their ballots, or voted, and Matthias was chosen. This was the act of the church. No apostle interfered.

"He was numbered with the eleven apostles."

The same is true of the deacon, as we shall see. It is the church that appoints, by vote, its officers. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6 : 3).

It "pleased the whole multitude," and they chose seven men, "whom they set before the apostles : and when they had prayed, they laid their hands on them (Acts 6 : 6).

Baptists have ever denied the clerical function of deacons, and they should promptly rebuke any such unwarranted encroachments.

Paul's statement of the qualifications of a deacon, includes his domestic life, as does also his statement of a bishop's qualifications.

"Let the deacon be the husband of one wife." This it is thought by many to refer to polygamy, and that though a member might have two living wives, a bishop or deacon must have only one. Baptists hold that these instructions are literal, and that they apply to all times ; that no polygamist

was received into those apostolic churches, and that it means what it says. A deacon should be a married man.

THE ORDINATION OF DEACONS.

It is as plain as the starlight, that when the church at Jerusalem chose their deacons, the apostles ordained them, set them apart. "Whom they set before the apostles: and when they had prayed, they laid their hands upon them" (Acts 6:6). Baptists generally adhere to this gospel precedent. It is neglected or omitted in some parts of the United States; but where this is the case, generally other gospel usages are also omitted.

The waymarks of the Baptists show a sacred adherence to every precept and example in the gospel, and the solemn setting apart of deacons as one of these is clearly stated.

Gospel example is followed throughout the South and Southwest.¹

THE QUALIFICATIONS OF DEACONS.

I. The deacons were to serve tables, that is, attend to the business matters or temporal affairs of the church.

¹ Of the offices of a trustee, secretary, and treasurer there is no need of remarks, further than that the law makes it necessary that church property be held by trustees chosen by the church or church authority; that a secretary is necessary to record the acts of the church, and keep its minutes; that a treasurer is necessary to record and distribute the funds of the church.

2. They were to be godly men, and of course tried men.

3. They were to be men of good report—of standing and character, both in and out of the church.

4. They were to be men of sense, wisdom, business men.

THEIR DUTIES.

1. Their business was and is to “serve tables,” that is, to attend to the table of the poor. “The poor,” said the Lord Jesus, “ye have with you always,” so “remember the poor” is a special apostolic injunction. Deacons are especially for that, and deacons very frequently think that they are for everything in the church but this.

2. Their business was and is to provide for the table, the needs of the minister or bishop of the church. He sows to them spiritual things, he should reap of their carnal things. But he is not to be the reaper, the collector, or gleaner. Deacons are for this very thing—to glean the carnal things for the pastor's support. The deacon who has not this business on his heart, and who is not active or wise in its discharge, ought to give up the office.

3. The business of a deacon is to attend to the Lord's table—to provide the elements for the ordinance, and wait upon the people who are gathered as a church to celebrate the Lord's death.

4. His duty is to superintend the ordinance of

baptism ; likewise assist the pastor and candidates, for the proper administration, that all may be done decently and in order. (Minutes of Philadelphia Association.)

But in our estimation he has no spiritual authority or superintendence in matters of church government. He is not one of the pastor's "cabinet." He has no right to assume, because of his office, either as an individual deacon or as one of the "Board of Deacons," to examine the fitness of persons to become members of the church ; to decide who shall be expelled or to petition the pastor to resign. Indeed, all acts of deacons, as such, beyond the strictly temporal affairs of the congregation are unscriptural, presumptuous, and dangerous to the peace of the church.

CHAPTER XI

PUBLIC WORSHIP

THE injunction in the Epistle to the Hebrews, "Forsake not the assembling of yourselves together," is recognized by Baptists as obligatory upon each member of a church, when circumstances permit. The assembly is for worship. It meets by the command of Jesus and in his name.

I. TRUE WORSHIP.

Worship is a law of human nature. Man everywhere (unless reduced by savagery or moral and mental deformity to the level of the brute) is impelled by his very manhood to worship some one or something which or whom he considers to be superior to himself and from which or from whom he seeks help.

Religious dread and hope are common to every sane human being. This universal fact need not be elaborated. It is admitted and unquestionable. It is only the fool that "hath said in his heart there is no God," and that therefore there is nothing to worship.

But true worship, that is spiritual worship, the

adoration and the burden and desire of the soul going up to the Eternal Spirit, depraved man knows nothing of and cares nothing about. It is the carnal or sensuous, the tangible and visible, that attracts him and calls forth his devotions.

The beauty that beams from the sun and moon and starlit skies, the forces voiced from the thunder cloud in the desolating storm, and the overwhelming floods, impress him with fear of some higher power and also of a consciousness of guilt. He forms his conception into a *eidolon*, idol, something seen, and bows down to it as the image of the unknown. From the embruted savage in the jungle to the Grecian philosopher on the mountain of light and thought, it is still as expressed by the Apostle Paul, "Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image like unto corruptible man, . . . and to birds and to four-footed beasts and creeping things," and this sensuous carnal worship reaches its climax when, in the name of the gospel, in the ceremony of elevating the "host," priests pretend to change the wafer into the veritable Son of God, and worship it as the "soul, body, and divinity" of the Lord Jesus Christ.

That glorious Lord and Redeemer, referring to the grand Jewish temple, with all its gorgeous ceremonials, and to the rival temple on Mount Gerizim, declared with authoritative emphasis: "But

the hour cometh and now is when the TRUE worshipers shall worship the Father." And why? The Lord Jesus declared, "God is a Spirit, and they that worship him MUST worship him in spirit and in truth" (John 4 : 24) : "In spirit"—with the inner soul, not by external forms of bowing and genuflexions and repetitions of dead men's prayers ; not by processions and holy water and monkish garbs. These are not worship ; they are its *simulacra*, its effigy. Worship in spirit flings these things to the winds and draws nigh in soul-communion to the unveiled mercy-seat. "In truth," or in reality and sincerity, with a consciousness of sinfulness and a faith in God's readiness to forgive and bless for Christ's sake. It is the individual soul that is to draw nigh to God in earnest simplicity and have trust in the atoning work of Christ. It is not the hollow shows of pompous rituals with gorgeous trappings or artistic accompaniments. It is not recitations in songs and prayers of vain repetitions. It is not the laceration of the body in what the apostle calls "bodily exercise." It is, it must be, worship in SPIRIT and in TRUTH—the human spirit, in humble, trusting, loving faith and fervor, approaching the eternal Spirit, God the Father, who seeketh such to worship him. He will accept no worship but that. Worshiping him in spirit and in truth must proceed from a spiritual principle, not from the lash of conscience or the transient dread

of danger or death. The heartless habit or the imposed penance (as it is called) of devotees springs from no spiritual principle, it is carnal. It is not "the spirit of prayer and grace of supplication." There is no heart dependence on the aid of the Holy Spirit, or looking to the Advocate at God's right hand who makes intercession for transgressors. The true worshipers are they who "worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh" (Phil. 3: 3).

Worshipping him in spirit and in truth must be according to the gospel. "Holy places," "holy pictures," "holy wells," "holy water," "holy altars," "holy rituals," have no place in the gospel, and all such worship or accompaniments of worship are neither in spirit nor in truth, but carnal and false. Worship in "spirit and in truth" must be in the soul's exercise of spiritual affections, humility, penitence, hope, faith, love, adoration, and joy in the Lord Jesus Christ. Worship "in spirit and in truth" must be with the aid of the Holy Spirit.

There can be no spiritual worship without the Holy Spirit making intercession within us, so says God's word (Rom. 8 : 26), and so experience proves.

II. PRAISE THE HIGHEST FORM OF WORSHIP.

Hundreds of times the command "PRAISE YE THE LORD," is given for every once "Pray unto the Lord." For praise is adoration, prayer is petition.

“In the midst of the congregation will I sing praises unto thee,” is quoted and appropriated by Paul from the Psalms (Heb. 2 : 12), and the crowning glory of Christ’s consummated work is described as an ocean peal of song, a thunder-voiced anthem of praise from hallowed human lips : “And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev. 19 : 5-7).

Singing his praises is the duty and the joy of the organized congregation, and it will be the duty and the joy of the unorganized congregation of the redeemed at his coming. PRAISE YE THE LORD.

The apostle embodies the doctrine and service of faith and worship in these profound words : “Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3 : 16).

III. WHO SHOULD SING IN DIVINE WORSHIP.

To praise God is a universal duty. It is the acknowledgment of his power and glory. “Let

the people praise thee, O God ; let all the people praise thee"—that is, declare his presence, his justice, and his mercy. "One generation shall praise thy works to another and shall declare thy mighty acts." "All thy works shall praise thee, O Lord, and thy servants shall bless thee." The heavens declare his glory, his praises, as in universal sphere-melody, come up eternally to his throne from unnumbered worlds : "Let the heaven and the earth praise him, the seas, and every thing that moveth therein" (Ps. 69 : 34). "And let all the people praise thee," and "Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain" (Ps. 76 : 10). But this general command and duty is not the soul-expression of love and trust of spiritual worship. God's works praise him, but do not worship him in spirit and in truth. Man's wrath shall praise him, but this is not loving worship. The music and song in the temple service was ritual and typical. Its rites and types are passed away. The splendid "Holy House" dissolved in flames. Its imposing ceremonial was buried in silence. Its singers and its singing were like its priests, and its "meats and drinks and divers washings were carnal ordinances imposed on them till the time of reformation." Worship in spirit and in truth ; singing with the spirit and the understanding also—the melody of heart attuned by grace and

voice and grateful adoring love—is the new song of the spiritual singer in gospel worship.

SHOULD UNCONVERTED MEN AND WOMEN SING THE SPIRITUAL SONGS OF BELIEVERS?

Let every one sing, is called out by a singing leader. Sing what?

Jesus, I love thy charming name
 'Tis music to my ear,
 Fain would I sound it out so loud
 That earth and heaven might hear.

Is it not mockery for unbelievers to sing that avowal of adoring, trusting love to Christ?

“Everybody sing.” Sing what?

Oh, how I love Jesus
 Because he first loved me.

Ye young and thoughtless beings! Ye worldly, trifling unbelievers, don't sing it. It is a false avowal. It is insulting to God. It is trifling with divine things. It is a sin.

IV. CHOIRS AND THEIR ACCOMPANIMENTS.

That a congregation should be led in its praise-service, that there may be accord and order in singing, is beyond question. “Praise is comely in his sight.” But all worship should be done decently and in order. Who, then, or what person

or persons shall be selected to accomplish this, to start and lead the singing?

In C. H. Spurgeon's Tabernacle, where many thousand persons were usually gathered on the Lord's Day, a member of the church, a known pious man with a good, though not superior voice, led the singing with a simple wave of the hymn book in his hands to mark the time. The hymns were given out by the great preacher, and of a general character in which all could conscientiously join, and usually familiar. From the two thousand worshippers in the body of the building, from nearly two thousand voices in the first great gallery, and again from nearly that number in the upper tier, rolled up a great volume of harmony. It was uplifting, grand, edifying. This was praise. In St. Paul's Cathedral, with nearly as many assembled, a number of surpliced men and boys chanted various compositions with artistic effect. It was music. It was art. It was not praise. In some of our congregations, to a great extent, music not praise, art not worship,—to please the people, not to please God,—seem to be the whole object of singing. It is not wrong, indeed it is manifestly right, for a church or its officials to raise the public singing to the highest excellency of musical harmony and effect, just as much as it is the duty of the church to have the highest attainable excellency in the speaking abilities of the preacher.

Culture and piety in eloquence or in singing are not antagonistic, and musical art does not destroy spirit and sincerity.

But more, the singer or singers appointed to sing alone or in groups, in solos, duets, or quartettes, before a silent, listening congregation, is advanced to a high and holy function, far higher and more responsible than the one who joins in the general singing of the congregation. Like the minister praying before that silent audience he becomes the representative of the worshipers before God. He voices their penitence, their joys and sorrows, their adoration and praise. He is in this the leader of the worship of God. It is, next to the minister, the highest, most sacred position a mortal can occupy. Has a church or its officers the right or authority to put forth an unsaved, unbelieving man or woman to such leadership of divine worship? Has a church or its members a right to consent to such advancement of an individual unless they have evidence that a spiritual, truthful sincerity leads him who leads this worship? The unconverted man who makes no pretensions to spirituality has no more business to lead in God's praise than he has to preach God's word. It is not worship in spirit, it is not worship in truth; it is not worship at all. And yet it is a pretty general fact that the appointment or advancement to this sacred position of leaders of praise, is not because

the man desires to preach or to pray, or praise God by singing, but because of his musical culture.

It is not to please God but men. It is not for his glory, but to attract or amuse, to bring up the music to a level with that heard outside the church. Does the committee on music ever ask those whom they propose to engage as leaders in God's praises: "Will you in your singing be filled with the Spirit, sing unto the Lord with the Spirit, and with the understanding,—in spirit and in truth,—that when you chant, 'Have mercy on me, O Lord, create in me a clean heart,' or sing,

Rock of ages, cleft for me,
Let me hide myself in thee,

your singing will be sincere, that it will be a personal as well as a public prayer?" He or she in most cases will answer, "No, I engage to do nothing of the kind. I propose to give you musical expression of the psalms and hymns with artistic rendition, nothing more." The writer has known avowed skeptics to be the advanced leaders of praise worship, has known the charming singing leader to leave his place during the sermon and return with the concluding prayer to move the audience by assumed artistic feeling—and do this regularly. Is this worship? Is it not as sinful in the church that consents to it as in the man who performs it? We avouch solemnly, in the name of the Divine

Master of assemblies, that none but professed believers in the Lord Jesus should be appointed, advanced, or permitted to lead in solo, duet, quartette, the praise of God, and declare it is sinful and wrong for churches to do so.

And now a few words as to the accompaniments to this highest form of worship. An organ as an accompaniment aids. As a principal (as organ solos) it mars. It should be subordinated to the living voice—spirit worship. In itself it is not worship at all. And yet how many churches make the organ the main, the essential thing in divine praise. But what shall we say of violin solos and violin quintettes? Are they introduced to praise and please God or to edify the people? No, they are vain, indeed, a profane show. And what must be the state of mind of a preacher or deacons, or of a church that can appoint, approve, or consent to such a trifling mockery of divine worship? Oh, let the words of the Lord Jesus abide with and ring upon the hearts of preachers and churches: “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” And let these words of the Lord be responded to in earnest decision in the words of the inspired apostle: “I will pray with the spirit and with the understanding also, and I will sing with the spirit and with the understanding also.”

The fact that chantings in responsive musical forms superseded spiritual prayer and praise, and also preaching of the gospel ; together with the fact that in the times of persecution singing might disclose their secret places of worship, led ancient Baptists (to a great extent) to abandon this part of worship altogether. But it was restored with the establishment of religious freedom. It is now to be feared that it will be overdone.

V. PUBLIC PRAYER.

Worship is prayer as well as praise. In this Baptists are guided by the gospel testimony and by apostolic example.

The Lord Jesus prayed. His life was marked by prayer. But never in any instance did he recite prayers or repeat forms of prayers. He has given two examples of prayers, one of the Pharisee and the other of a publican. In both the prayer was extempore ; and the accepted one was the voice of a contrite heart.

In all the New Testament there is not found a copied prayer or a repeated prayer. Even what is termed the Lord's Prayer is never referred to, much less repeated by the apostles. Every prayer of the apostles is what we term extempore—is from the prompting of the soul under the influence of the Holy Spirit.

Read or memorized or prescribed prayers are

anti-scriptural, and Baptists have ever condemned all such kind of worship. Public prayer should include confession, contrition, petitions for mercy, and blessing with thanksgiving. It should not be doctrinal, historical, fault-finding, or complimentary. Prayer should be of the heart—a solemn address to God, never to the audience.

VI. PREACHING.

This after worship is the great purpose of the assembling of the Lord's people. John the Baptist came preaching. The Lord Jesus preached the kingdom. He commissioned his disciples to preach the gospel. Christ Jesus declared this gospel of the kingdom should be preached to all nations for a witness, then shall the end come. Paul preached the gospel and declared that this preached gospel was the power of God unto salvation. He exhorted Timothy to preach the word in season and out of season. Ministers are called and set apart to preach, and each one should ever realize as did Paul, "Woe is me if I preach not the gospel"—nothing less, nothing more, nothing else.

Preaching has ever characterized Baptist people. Rituals and pompous Roman masses or ritualistic forms have ever marked the apostasy.

VII. THE LORD'S SUPPER

This is the name given by inspiration to this

memorial ordinance. Jesus gave thanks when he broke the bread, and because of the word for thanks in the Greek men have called it "eucharist."

There is symbolized in the action in the church, as showing forth the Lord's death, a unity with each other and with the Lord. This is communion. Men because of this, have called the ordinance of the Lord's Supper "Holy Communion." The whole design of the Lord's Supper is to show forth his sacrificial death as an accomplished fact, "he offered himself," "he died once," he finished his sacrificial work on the cross. This is proclaimed in silent but effective significance in the broken bread and the poured out wine. Our participation with him in his sacrificial work is symbolized in eating the bread and drinking the wine. "Show the Lord's death till he come." And show forth your interest in that death by your interest in him.

Men have changed this into a "Holy Mass," "an unbloody sacrifice"—a re-offering of the body of Christ. Baptists hold that the Supper is a memorial and declarative act or ordinance, conveying no special grace, having no magic charm, and with no sacrificial character. It is not a sacrament (an unscriptural term), but an ordinance instituted by the Lord Jesus.

There was no ritual associated with its institution, there is no reference to a ritual or prescribed

form in Paul's instructions concerning its ministration. Baptists have consequently no ritual connected with it. It is the Lord's Supper,—bread broken and eaten,—no more and no less than a memorial rite.

CHAPTER XII

OF CHURCH DISCIPLINE

“H A V I N G spoken of the gathering together of a particular gospel church, and its officers, and the rules whereby we are to be guided in choosing and ordaining them, and of the admission of members, etc., it is meet to give a short view of a church’s duties and authority in respect to censures upon offenders.

OF ADMONITION.

“1. Admonition should be a holy, tender, and wise endeavor to convince a brother that he has offended in matter of fact, or else is fallen into a way, wherein to continue is like to be prejudicial to the party himself, or to others ; where the matter, whatever it be, and the sinfulness thereof, with the aggravating circumstances attending it, is to be charged on his conscience, in the sight of God, with due application of the word of God, which concerns his condition, thereby leading him to his duty and true reformation.

“2. Admonition is private by one or more of the brethren, or more public by the whole church.

(1) When one brother trespasses against another, the offended brother is not to divulge the offense, but to go in a gospel way to the offender and to use his endeavor to reclaim his brother ; and if he repents the offended brother ought to forgive him. But if the offending brother will not hear, then the offended brother ought to take two or three other brethren, and they such as may be the most likely to gain upon the offender ; but if this admonition also takes no effect, it is to be brought before the church. (2) The church, when matters come thus before it, shall admonish and endeavor to reclaim the offender in the spirit of meekness, and if the brother that offended continues obstinate and impenitent the church is directed to exclude him. (3) Whence it follows, that every church-member has somewhat to do in his place. (4) In case of private offenses it is preposterous to publish them or acquaint the church or elders thereof therewith before the two lower degrees of admonition are duly accomplished and the offender has neglected to hear. (5) That when matters are thus regularly brought to the church then the private proceedings may cease. (6) That when private offenses are brought to the church without such proper private procedure, that the church may and ought to refuse it as not coming according to the gospel rule aforesaid. (7) But when those things that begin in private are thus regularly brought into the church

they must be received and adjudged according to the same rule. So that it may and doth oftentimes fall out, that those things that begin with a private admonition do end in public excommunication

OF SUSPENSION.

“ 1. A suspension may be when the church is informed that a member has acted amiss, either in matters of faith or practice, and not having satisfactory proof whether the information is true or false, and the case requiring time to inquire therein, it is expedient to suspend such a person from communion at the Lord's table until the elders of the church can make a suitable inquiry, as might be signified by the law in the case of leprosy.

“ 2. Suspension is rather to be looked upon to be when a church debar a member from communion for some irregularity that he may be guilty of, which yet does not amount so high as to be ripe for the great sentence of excommunication, but that the person for such irregularity ought to be debarred of the privilege of special communion and exercise of office in order to his humiliation. Such is not to be accounted as an enemy, but to be exhorted as a brother in union, though not in communion ; but if such an one remain impenitent and incorrigible, the church, after due waiting for his reformation, is to proceed to excommunication, for that would be not hearing the church in the highest degree.

EXCOMMUNICATION.

“Excommunication is a judicial act or censure of the church upon an offender by the authority of Jesus Christ, and by his direction delivered to his church by himself or his apostles in the New Testament, which a gospel church ought to put into practice, when matters of fact require, according to the gospel rule ; as first, when a member, after all due admonition, continues to be obstinate and will hear no reproof. Secondly, when a member has committed a gross sin, which is directly against the moral law, and being notorious and scandalous, and proved beyond dispute, then a church is immediately to proceed unto censure, notwithstanding any present signs of conviction or remorse, for the necessary vindication of the glory of God, the vindication of the church also, and its holy profession ; and to manifest its just indignation and abhorrence against such wickedness. Thirdly, when a member is found erroneous, defective, or heretical in some fundamental point, or to swerve from the right faith in the principles of the Christian religion.

“The manner of proceeding unto this great and awful instituted ordinance is, the church being gathered together, the offender also having notice to come and make his answer and defense (if he comes not he aggravates his offense by despising

the authority of Christ in his church), the body of the church is to have knowledge of the offender's crime fully, and the full proof thereof as of plain matter of fact ; and after mature, deliberate consideration, and consulting the rules of direction given in the word of God, whether the offender be present or absent, the minister or elder puts the question to the whole church, Whether they judge the person guilty of such crime now proven upon him, is worthy of the censure of the church for the same? to which the members in general give their judgment ; which, if it be in the affirmative, then the judgment of the members in general being had, or the majority of them, the pastor, minister, or elder sums up the sentence of the church, opens the nature of the crime with the suitableness of the censure, according to gospel rule, and having thus proceeded, a proper time is fixed to put the sentence in execution, at which time the pastor, minister, or elder of the church, as his place and duty requires, is to lay open the heinousness of such sin, with all the aggravating circumstances thereof, showing what an abominable scandal such an offender is become to religion, what dishonor it is to God, etc., applying the particular places in Scripture that are proper to the case, in order to charge the offense home upon the conscience of the offender, if present, that others also may fear, showing also the awful nature of this great censure,

and the main end thereof, for the salvation and not the destruction of the soul, and with much solemnity in the whole society calling upon God for his gracious presence and his blessing upon his sacred ordinance, that the great end thereof may be obtained, still expressing the deep sense the church has of the fall of this brother, with the great humiliation of the church, and the great sorrow for and detestation of the sin committed. The said pastor, minister, or elder, in the name of the Lord Jesus Christ, in the presence of the congregation, and by and with the consent and according to the judicial sentence of the church, cuts off and excludes such an offender by name from the union and communion of the church because of his offense ; so that such a person is not thenceforth to be looked upon, deemed, or accounted as a brother or member of such church, until God shall restore him again by repentance.

“Which exclusion carries in it the full sense of our Lord’s words. “Let him be unto thee as an heathen man, as a publican” ; or of the apostle, to deliver such an one to Satan ; which is an authoritative putting of such a person out of the communion of the church, the kingdom of heaven into the world, the kingdom of Satan, the prince of the power of the air, the spirit that now worketh in the children of disobedience, in order to his being humbled and broken under the sight and sense of his

sins, which is meant by the destruction of the flesh, and to the end that the spirit may be saved in the day of the Lord.

“Among the many disorders which church-members may be guilty of, and for the obstinate continuance therein, a church may and ought to use the power that Christ hath given to exclude from her communion, that is one which is when a member doth seclude himself, and that not in any regular way but contrary to all rule and order; for when a church-member, by reason of some offense he hath taken at the church or some of the members thereof, and hath not done his duty according to the rule of the word, or else is dying away in religion by one means or another, as by the love of the world, change of condition in marriage, or not having his expected preferment in the church, or the like, does, as it were, excommunicate himself, the church, according to its duty, ought to use its endeavors to reclaim such; which endeavors, if they prove fruitless and the party obstinate, the church ought not to acquiesce in his irregular departure from them, as if all their bonds of relation and duty were over and no more was to be done, seeing the party has usurped the power of the keys to himself; the church, therefore, must maintain the power that Christ hath committed unto it, though it cannot hinder the obstinate and unruly passions of such an one if God leaves him to it. He

will run away from the church, rending himself schismatically off, breaking through all order and covenant obligations in opposition to brotherly endeavors to hinder him and to stay him in his place ; the church is to proceed judicially to turn the key upon such a sinful, disorderly departure, and publicly declare that such an one by name has been guilty of such a thing, naming his disorders, he is no longer in their communion nor under their watch and care, etc., and such a person is not to return to his communion until he has given satisfaction to the church. Such a separation or departure is very sinful for these and like reasons : (1) Because the church is an organization privileged with laws and rules for admittance and demittance, which ought to be observed. (2) Such a departure is rude and indecent, therefore dishonorable. (3) Because, if members may take this liberty, all the officers of the church, ministers, ruling elders, and deacons, may take the same liberty, which would soon unchurch any church, or at least be destructive to its beauty, comfort, and edification. (4) All members do covenant the contrary, and therefore it is a breach of the covenant, which is a black character. (5) It destroys totally the relation between elders and people, which God hath ordained. (6) It is a usurping of the keys, or rather a stealing of them. (7) It is schism ; if there is such a thing in the world, it is of particular churches. (8) It is

high contempt of Christ in the government of his church. (9) It is to break the staff of beauty (covenant) and of bands and brotherhood too. It argues either some great undiscovered guilt lying on the party, or some by-ends in his first seeking admission into such a church. All which put together it declares the great unity of the congregational gospel church and the sinfulness of such disorderly persons in breaking off without a just cause ; but if any church becomes heretical in principles, or idolatrous in worship, or immoral in life, it is lawful for persons, after they have discharged their conscience and duty in reproving and bearing witness against such gross defections, to depart."

COMMENTS.

Baptists follow in strict and literal observance the rule of the Lord Jesus in regard to the dealings and discipline of offenders. But admonition, which is implied in the expression "If he will not hear the church," etc., is usually done by the pastor or some brother or brethren.

"Brethren," wrote Paul to the Galatians, "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted" (Gal. 6 : 1).

This, of course, induces admonition, prayer, entreaty. It is the duty of every member of the

church to feel pity for the erring ones, to exercise patience toward them. Church action should be avoided unless when private efforts fail.

Suspension is sometimes imposed by a church ; not generally, however. But so soon as the church takes the matter of misdemeanor in hand the member charged is virtually suspended and is so considered. But now comes the invariable rule, never to be evaded. "Moreover if thy brother shall trespass against thee" (a personal offense), "go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother" (Matt. 18 : 15). This is the imperative law. It is sinful to evade it, and the church that permits its violation brings on itself almost endless trouble. It is a personal (not merely private) offense and should be personally adjusted.

Now comes the second step. One or two men, wise ones, should go to the offender, and in faithfulness and tenderness try to convince him of his wrong-doing and restore him to fellowship. If this is unavailing—but not till every proper method of conciliation and reconciliation has failed—the matter is to be brought before "the church." It is the church which is to consider the matter. It is the church which is to decide. To turn this solemn duty over to the "Board of deacons" is a violation of the Lord's inspired rule. It is wrong, and no excuse of expedience can make it right.

A general offense, that is, an offense against morals or the advocacy of false doctrine, should be taken up by the church at once. Mere preliminary admonitions and endeavors to convince and restore the offender may or may not be necessary. But it is a general and not a personal matter, and a church should take prompt action in regard to it.

In all such cases the action of the church is final. There is no court of appeal on earth. "Let him (who is excluded) be to thee as an heathen man, as a publican."

CHAPTER XIII

AS TO DEPOSING A BAPTIST MINISTER

IT is agreed among us, and indeed among all Baptists, that each congregation or church is distinct from every other church, and that no supervision or dictation by any presbytery, council, or Association can be admitted in regard to the action of a gospel church in any matter of discipline.

1. It is established among Baptists that as each church has the inherent right to judge of the fitness or unfitness for her fellowship, and has the inherent scriptural right to admit into or exclude from her membership those whom she deems worthy or unworthy, so she has the inherent scriptural right to ordain to the ministry or exclude from it any one holding membership in her body whose calling, character, and gifts she considers fit for that office or justify his exclusion from it.

2. The comity of churches of the same faith and practice—their associational harmony, order, and co-operation—so essential to the advance of Christ's kingdom, requires (and the requirement has always been admitted) that a council from neighboring churches or a presbytery of preachers be called to

advise the church as to the fitness or unfitness in doctrine and character of the person whom that church proposes to set apart to the work of the ministry. No church may fall back on her inherent right to do this without counsel or aid from other churches. She may form a presbytery within herself and ordain a man in defiance of churches or ministry. She may disregard the decision of a council when called by her. But in such cases she may expect that her action will not be recognized by other churches and that ministerial courtesy will not be extended to him whom she has thus ordained without consultation. She in fact places herself by this course outside the pale of denominational co-operation and fellowship, and, unless in some very exceptional instances, her acts merit associational disapproval.

3. A like comity of churches—their harmony, order, and co-operation—requires that a council from neighboring churches or a presbytery of preachers be convened by a church before she vindicates the pastor's character from alleged immorality or heresy or deposes him from the ministry. Such a council or presbytery was convened and its advice taken before he was set apart. Churches, if they act considerately, vote to accept the advice or decision of the council. The ordination or setting apart is finally proceeded with. Churches, if consistent, vote to accept the advice

or decision of the council and then the deposition or exclusion of the accused takes place. The churches and ministry were represented in ordaining him. They should be represented in the deposition. The general recognition of the man as a minister by the denomination at large is based upon the fact that the denomination at large was represented in setting him apart to the ministry. It was for the churches generally and not for the one church exclusively that he was ordained. The churches have an interest, more or less, a common stock in an ordained Baptist minister, and, as ordaining him does not end with that one church of his membership, neither does deposing him stop with that church. Other churches must feel it. The man's relation to the denomination is changed by ordination, also by deposition. No church, therefore, should expel from her membership or depose from the ministry an ordained minister without first calling a council from churches or a presbytery of ministers to aid by their advice and decision.

4. If a church, falling back on her inherent right to act for herself without consulting other churches in her vicinity or Association, depose or expel an ordained minister, he has a clear right to apply to a neighboring Baptist church and ask it to right the wrong done him by calling a council from associated churches, including the one which

expelled or deposed him, and, if that council vindicates and sustains him and condemns the action of the excluding church, then the church which called the council may rightfully receive him into membership and recognize him as a minister in good standing in the denomination. The act of one church, without counsel or advice, is not to control every other church. The inherent right of one to expel whom she thinks unfit proves the inherent right of any other church to receive whom she thinks fit. In regard to the ministry, neither should be done without the counsel of the other churches.

6. It is the duty of a church in which an ordained minister, whether pastor or otherwise, holds membership, in regard to whom there are specific reports respecting his moral character, with credible evidence of being true, to call a council or presbytery and lay the facts and evidence before it and then follow its advice or decision.

7. It is the duty of ministers, when there are such reports affecting the moral character of a minister in their vicinity, with credible evidence of being true, to consult with each other and informally request the church where such minister holds membership to call a council to investigate the matter, so that the scandal may be removed, either by his vindication or his exclusion from the ministry, and, if the church will not heed such re-

quests, the ministry have the right to meet as a presbytery, investigate the reports or facts, and give the results to the churches and the world. Ministers have no right to remain silent while the cause of Christ is being scandalized by the delinquencies of an immoral man who may be sheltered by a church under his influence, or, by indifference or weakness, sustained in his wrong-doing.

No man lives to himself. No church lives to herself. No minister lives to himself. It is our duty to sustain each other's character and standing firmly and affectionately. And it is equally our duty to withdraw from him whose life is a scandal.

CHAPTER XIV

THE INDEPENDENCE OF A CHURCH

DISCUSSIONS in regard to the independence of every Baptist church and of the comity or interdependence of churches shown in the constitution of a church, in the ordination of a minister, and the formation of an Association of churches, have arisen and still continue.

As before said, a church, when organized and officered according to the gospel example and precept, is complete, distinct, and independent of every other organization on earth.

The church at Corinth was complete in itself. It was addressed as the supreme Corinthian court (if such an expression may be admitted). In the party divisions that arose—some for Paul, some for Cephas—no hint of any court of appeal or of the interference of other churches is found. The same is true of the offender; they were to act as the highest earthly tribunal—from whose decision there was no appeal. “When ye are gathered together to deliver such an one (the incestuous man) unto Satan,” that is, to expel him, turn him over to the society or kingdom to which he belongs.

Never is it heard of the neighboring church of Cenchrea, or any others having anything to do with this general offense or any appeal. When the church forgave the offender Paul acknowledged, as seen in these words, "To whom ye forgive anything I also forgive." The seven churches of Asia are recognized as distinct and independent. The acts of each were confined to itself. "Suffering that woman Jezebel to teach" was the guilt of the church in Thyatira; concerning this no other church interfered and for it no other church was blamed.

Baptists, all along the path of their history stained with their witnessing blood, have shown their adherence to this autonomy and independence of a gospel church. Opposed in its very nature to the kingdom of this world it has been oppressed and, so far as could be, has been crushed by priests and princes.

CHAPTER XV

SOVEREIGNTY OF CHURCH OR ASSOCIATION

THE word sovereignty means, or at least implies, authority or supreme rule. It further implies lawmaking power. The sovereign is in reality the fountain of law. Sovereignty in a man is autocracy ; that is to say, the sovereign is the personal lawmaker, and when sovereignty belongs to God, "he is Lord of all." In the matter of faith and practice, he is the Sovereign, and no one else is in any way whatever.

The Lord Jesus is Sovereign of the churches. He gave their laws, their ordinances, their government, "he gave some apostles, some teachers," and for the perfecting of the saints. The apostles were not sovereign—not lawmakers : "Who then is Paul, and who then is Apollos, but ministers by whom ye believed, as the Lord gave to every man ?" Christ Jesus enjoined upon the Twelve to teach, "Whatsoever I have commanded you." He assured them that the Holy Spirit should "bring all things to your remembrance whatsoever I have commanded you." Their work was ministerial, or executive, not sovereign. There can be no sovereign but

Christ Jesus. A gospel church is not sovereign. It is to do what the Lord Jesus commanded. It is to carry out his will. Christ is the Lawmaker, the churches are the executives of his laws.

The president of these United States is an executive, not sovereign. He can make no laws. He is the chief executive of the laws which exist, or are enforced. The Congress is not sovereign, it is representative. It is supposed to carry out the will of the people whom it represents. Nor is the Supreme Court sovereign. It is to decide as to the constitutionality of the laws, but enacts none and can enforce none.

The individual is sovereign, with constitutional limits; the people are sovereign, as they are the real lawmakers, and hence the maxim, "The will of the people is the supreme law."

But the will of the Lord Jesus (not the will of the people or council) is the supreme law of his churches. They can enact no laws; to do so, or to attempt to do so, is not only presumptuous, but treasonable too.

The following is from Rev. John M. Peck, next to Benedict, one of the best informed men in our denomination:¹

"Has a church of Jesus Christ any right to interfere with the discipline of any other church?"

¹ Published in "Repository" in 1852, after having been read on approval by the Illinois Ministers' Conference.

“To understand this question in its legitimate bearing and give an intelligible answer, we must explain the terms employed ; and in their definition we shall be guided by Baptist views of New Testament institutions.

“The term ‘church’ means a congregation of believers—the disciples of Christ acting as a polity ‘called to be saints’—those who have been baptized, and have voluntarily united in covenant relation as a community to worship God and obey the laws of Christ.

“The church in Jerusalem, composed of about one hundred and twenty persons (Acts I : 15), and at a subsequent period of several thousand, was such a community. Such also were the Christian communities in Rome, Corinth, Ephesus, Antioch, Philippi, and the churches in Galatia, in Macedonia, and in Asia Minor. These were distinct and separate congregations, the members of each assembling every Lord’s Day, and at other seasons, for the worship of God, and to manage their affairs as separate communities.

“In such communities the term ‘discipline’ includes all that relates to the supervision of members over each other. It includes the reception of members to fellowship in the community, Christian watchfulness over the morals and doctrine of each other ; admonishing and reclaiming offenders, and excluding unworthy members.

"The rules of discipline are to be found, not in creeds, forms of faith, canons, or ecclesiastical decisions regarded as precedents, but in the plain and obvious instructions and examples of the New Testament. These precepts and examples are not implications drawn from abstract principles, but such teachings as would readily impress the minds and consciences of the disciples of Christ, who have studied prayerfully the word of the Lord, and are willing to perform whatever he directs.

"Not every mistake or misapprehension of particular truths and precepts, or improper temper, language, or conduct exhibited are to subject the delinquent to the discipline of the church, else no member would be exempt. Such only as are open, direct, and flagrant derelictions of Christian character; such as tend to endanger the salvation of the delinquent and bring reproach on the church as the body of Christ, are the proper and scriptural grounds of censure and exclusion. Least of all should the wicked practice of evil surmising and uncharitable suspicions be the occasion of church censure. Certainly no surmising of misconduct or of erroneous doctrines can rightfully be made the ground of church discipline. All such surmising is wicked in itself and condemned in the Scriptures as a grievous offense (1 Tim. 6 : 4).

"The term 'authority' in the question cannot

mean any form of arbitrary power. It cannot include human legislation in or out of the church, for the servant has no power to usurp the authority of the master and make laws for the government of his fellow-servants. Its meaning is exclusive, and must be determined by scriptural precept or example drawn from the various cases of discipline mentioned in the New Testament. The most dangerous power is that derived by implication, and not from precept or example.

“The question now assumes this form : Has the New Testament established or even recognized any authority in the hands of any man, or company of men, to sit in judgment on the proceedings of any church of Jesus Christ? Such power, if it does exist, necessarily includes several particulars, as power to look into the conduct of a church, examine its records, institute an ecclesiastical court, prescribe the form of trial, summon and examine witnesses, punish those who refuse to testify, adjudicate on the church, decide the case, and if adjudged guilty execute the penalty. All these particulars must be included in the supposed authority, or the procedure would be farcical.

“All Baptists maintain that each church, in its own capacity, is a judicial body, and capable of conducting a trial, and executing the penalty enjoined in the New Testament on incorrigible offenders. If there is any higher court to sit in

judgment on the proceedings of the church, supposed to be delinquent, it must have all the power in its capacity, belonging to a superior court in reversing the decision, and granting redress to the injured party. If such provision has been made by the Head of the church, it can be shown from precept or example in the New Testament. The common plea urged to justify the interference of one church with the affairs of another is *necessity*. The question is asked, 'What shall be done when a church is defective in discipline, holds disorderly members in fellowship, or excludes those who do not deserve it?' We answer by proposing other questions involved in the supposition. Who is to judge in such a case? Where is the court invested with power from the New Testament to try the case? It is enough for our purpose to state that the Head of the church has made no such provision for interference.

"There were cases in the primitive churches that called for such interferences, if it is ever proper for one church to interfere with the discipline of another. The condition of the church at Corinth, as developed in the first Epistle of Paul to that community, is in point. That church was in a most disorderly state, as the following particulars will show :

"1. The members were divided into parties, and claimed to be the disciples of those apostles and

ministers who had baptized and taught them. One party claimed to be the disciples of Paul ; another class were the followers of Apollos ; another party claimed Peter as their guide ; and a fourth party recognized Christ as their leader (1 Cor. 1 : 12).

“ 2. A member who was a member of influence, and supposed by commentators to have been a preacher or teacher, was guilty of fornication and incest—a crime the heathen condemned, and they kept him in the church until Paul wrote the severe reproof in this Epistle.

“ 3. Instead of settling pecuniary difficulties by reference to the arbitration of brethren in the church, they prosecuted each other before heathen magistrates (chap. 3).

“ 4. Disorderly connections and separations in the marriage relation are mentioned in chap. 7.

“ 5. Some of the members commingled with idolaters in the heathen temples, and partook of things offered to the idols, thus giving countenance to idolatrous worship (chap. 8).

“ 6. They neglected the duty of sustaining those persons who had been set apart, and were devoted to the ministry of the gospel, so as to compel them to perform this warfare at their own charge (chap. 9).

“ 7. The personal appearance and behavior of the women in their public assemblies were of such a character as to bring reproach on Christianity (chap. 11).

"8. Instead of a proper observance of the Lord's Supper by the church, the members met in parties at each other's home, and made a kind of riotous festival, not discerning the Lord's body (*ibid.*).

"9. Instead of employing the diversified gifts bestowed on the church for mutual edification, they exalted some and despised others (chap. 12).

"10. They were disorderly in their public assemblies, and prayed and taught in "unknown tongues" out of vain glory (chap. 14).

"Rarely can a religious community now be found as delinquent and disorderly as this church had become in about four years after its establishment under the ministry of the Apostle Paul (Acts 18).

"A cause of these flagrant derelictions may be found in the fact that Corinth was a very corrupt city, and that a much larger number of this church had been converted from heathenism, and while in that state had been more grossly wicked than those of other churches (1 Cor. 6 : 9, 11).

"If any case called for the interference of other churches this was the one. Had it been the mind of the Lord that such ecclesiastical supervision should exist the Holy Spirit would have given instructions to that effect. No other church moved in the business, yet there was intercourse and intercommunion between this and neighboring churches. The mode of producing a reformation in this delinquent church was the following : Paul, the apostle

to the Gentiles, directed thereunto by the Holy Spirit, wrote a letter, enumerating each of the delinquencies, and in the language of reproof, yet of courtesy, kindness, and faithfulness, urged the members to reform. This letter had the desired effect, a revival of pure religion was the result, and an entire change of conduct followed.

“We learn this fact from the second Epistle. The seventh chapter of that Epistle describes their ‘sorrow after a godly sort,’ and their ‘reformation unto life.’ The writings of Paul and other inspired apostles, enforced by the ministers of Christ, are the antidote to all such disorders. In this case we have no intimation of a presbytery, a synod, a quarterly, annual, or general conference, a convention of ‘bishops and laity,’ and ‘ecumenical council,’ or even an ‘association,’ or a ‘council’ of churches called for the purpose. All these bodies, when engaged in making laws to regulate the affairs of the kingdom of heaven, or to sit in judgment on the acts of the churches of Jesus Christ, are human contrivances to remedy a supposed evil for which Infinite Wisdom, at a time when such institutions were needful, if ever, made no provision.

“The subject will receive further elucidation by considering the nature of church fellowship. *Personal acquaintance* is the starting-point in church fellowship and discipline. It has been arranged by Infinite Wisdom that the members of each particu-

lar church shall have opportunity of personal acquaintance with each other, and know each other's feelings, desires, and conduct. Hence all Christian churches, formed after the apostolic model, are local societies, meeting together in one place, and worshipping God in company. The New Testament knows nothing about those ecclesiastical hierarchies that extend over a country or a nation. There is a very obvious line of distinction made between the churches mentioned in the New Testament as local bodies. Each was a separate community, and in discipline wholly independent of the rest. By this arrangement personal intercourse among the members belonging to the same community was provided. Discipline extended no further than the members who had entered into covenant with each other. All delinquent members were tried by their brethren, with whom they were in special covenant relation. They would know all the circumstances, and make allowances for mistakes and defects in knowledge. Such were the churches and such the discipline as testified by Mosheim, Jones, Neander, and other historians.

“The members were equal in rights and privileges. Pastors, evangelists, and deacons were chosen by the brotherhood, from their own members by lifting up the hand.¹ No factitious impor-

¹ The term ordain, properly means to appoint, and in this instance expresses the act of the churches, under the instruction or

tance was attached to these offices. The persons thus appointed were still subject to the discipline of the church to which they belonged, and the only inspired direction to the churches was, not to receive an accusation against an elder except by the testimony of two or three witnesses. There does not appear to be the least intimation in the New Testament, either expressed or implied, that any one or more churches should exercise authority over another church, or its members. We regard all such interference as usurpation, and highly dangerous to the welfare of the churches.

“But the inquiry is sometimes made, what shall be done with the delinquent churches who are united in the same Association? Is there no scriptural authority for discipline in such cases?

“An association of churches is not a divine in-

guidance of the apostles. Dr. Adam Clarke inquires (“Commentary and Critical Notes,” *in loco*): “What is the meaning of the word *cheirotoneesantes*, which we translate *ordained*? The word *ordain* we use in an ecclesiastical sense, and signify by it the appointment of a person to an office in the church, by the imposition of the hands of those who are rulers in that church. But *cheirotonia* signifies *holding up*, or *stretching out the hand*, as approving of the choice of any person to a particular work.” Doctor Clarke then quotes Zonaras, a Greek author, in proof that the word expressed the mode of election anciently by holding up the hand. Mr. Harrington is quoted by Doddridge, who renders the words, “ordained them elders by the votes of the people.”

Doctor Gill says: “The apostles directed the churches to look out from among themselves, as in the case of deacons, an inferior office, who by joint suffrages declared their choice of them, by stretching out, or lifting up their hands, as the word *cheirotoneesantes* here signifies, and not the imposition of hands.”

stitution, and therefore has no ecclesiastical power whatever. It is a human device, the same as a Bible society, a Sunday-school, or a missionary society; lawful and proper for legitimate objects, such as would be proper for individual Christians to do in religious affairs, but wholly unlawful when it assumes church authority, and to sit in judgment on the discipline of churches. If the authority to govern churches did not exist originally, any compact entered into by men cannot create it. Churches, when formed after the scriptural pattern, are *institutions of Christ, not voluntary societies which men may originate for lawful purposes, and therefore possess no power to delegate their authority to other bodies*. All that pertains to church discipline originated from the HEAD, through his inspired records, and those who are governed by the laws of Christ's kingdom have no authority to transfer the responsibility imposed on the brotherhood to any other body. There can be no such thing as *representation*, in the proper sense of the term, in any organization of churches without the subversion of the theory of church government as taught in the New Testament and held by Baptists. *Representation* carries with it the idea of *legislation*, and Baptists have always disclaimed all human legislation in the kingdom of Christ. 'The Lord is our law-giver' (Isa. 33 : 22).

"All the power possessed in discipline in every

church is *judicial*, and that exclusively by single churches over their own members. As people are very often led astray by the misuse of words, it is suggested that the scriptural term, 'messengers of the churches' (2 Cor. 8 : 23), be used to express the relation of those brethren, who are sent on errands to Associations, or any other temporary and prudential organization.

"Is the inquiry made, 'What shall be done by an Association of churches, in case a church becomes immoral or heretical?'

"The first step is to rid our minds of some notions that are fallacious, as that the same relation exists between churches in an Association as between members in the same church, and that Associations have anything to do in church government and discipline. Next, we should regard an Association in the same light as a missionary society, a Bible society, a ministerial conference, or any other organization for philanthropic purposes merely.

"If a church in the vicinity does not think it to be expedient to join the Association, it ought not to impair fellowship. The fellowship, inter-communion, and intercourse between churches is not a matter of human, but of divine arrangement; and all Christian churches that are organized after the divine pattern, and follow the footsteps of the Captain of our salvation, are required to be in fellowship with each other, but not to interfere with the

rights of each, in executing the laws of the King. If a church already connected with an Association chooses to discontinue that particular connection at any time, it involves no breach of union.

“An Association of churches is analogous to the union of several families, from one parental stock, living in the same vicinage, and accustomed to meet annually in a social form at each other’s houses. Each family is entirely independent in its domestic arrangements, and one never thinks of sitting in judgment on the discipline of the other. They associate because they are related, have affinity in language and feelings, and entertain mutual sympathy in each other’s welfare. Suppose one of these families becomes dissolute, keeps a disorderly house, and commits unlawful acts. Is there any authority given for the other families to organize a court and sit in judgment on the case? Could the social party, at their annual meeting, act in the way of family discipline and decree punishment? What then can be done? The facts are supposed to be notorious. No special testimony is necessary to prove the defection. The other families, as a matter of self-preservation, will cease to associate with the disorderly family. On the same principle, and when the case becomes notorious, the Association will drop a delinquent church from its Minutes.

“In the application of this supposed case to the

associational connection, it will be understood that the conduct of a church must be open and flagitious to require a discontinuance of customary, fraternal intercourse. Not every defection in doctrine or mistake in discipline would justify the withdrawal of all influence and intercourse. Many cases of irregularity and defect may exist, without the virtual declaration of non-intercourse. Much good can be done by ministers of the gospel and other brethren visiting the church, holding a series of meetings, and by preaching, exhortations, and prayer, a revival may be produced and the evil cured. Such means are far more efficient and profitable than committees of Associations, councils, or any assumptions of authority whatever.

“The calling of ‘councils,’ is an extensive practice of the Baptist denomination in the Northern States. Councils originate from the invitation of a church, or a party in a church, and occasionally from the concerted action of neighboring churches, sending an invitation for their pastors and deacons, or other members, to ‘sit in council’ and adjudicate on certain matters. Ordinarily, there are three subjects that are submitted to such councils. First, the ordination of ministers. Second, the recognition of newly formed churches, as in fellowship. Third, the adjustment of difficulties in a church. In the last case the council is *mutual*, when the parties agree to call the council to adjust

the matter, or *ex parte*, as when one of the parties makes the call and notifies the other to attend. In some instances councils have been called to adjudicate matters of difficulty between two churches.

“It is conceded by all Baptists that these ‘councils’ have no ecclesiastical power, and can only advise and exert a friendly influence, and not adjudicate the matter. This practice was not an original Baptist feature, but seems to have been borrowed from the Puritans of Massachusetts and Connecticut, who were semi-Presbyterians in some features of church polity.

“A ‘more excellent way’ prevails in the Baptist churches in the Southern States, and to a large extent in the Mississippi Valley. Instead of sending to *churches for a species of representative* action, a church which is in difficulty, or needs help, or has a preacher to be ordained, gives invitations to individual persons, ministers, and other brethren, to arbitrate on difficulties, or to aid in examining or setting apart a candidate to the ministry.

“An arbitration is a sure and safe mode of adjusting difficulties, and avoids all appearance of factitious authority, but the arbiters should never act unless the parties pledge themselves to abide by their decision; for the individual party who will not confide in the judgment and abide by the decision of impartial, disinterested brethren manifests the obstinacy of temper and that degree of

selfishness that wholly unfits him for membership in a church of Christ, and should be excluded as an incorrigible offender.

“If these principles are correct, then all declarations of non-fellowship by churches, Associations, or other organized bodies, concerning other churches are wrong—are a usurpation of power that does not belong to them ; and in its tendency is subversive of the New Testament order of churches.”

CHAPTER XVI

THE RIGHT OF A CHURCH TO RECEIVE INTO ITS FELLOWSHIP EXCLUDED MEMBERS

THE unimpeachable independence of a gospel church implies the right to withdraw fellowship from any member whom that body considers unworthy of it. But suppose her action is unjust, unscriptural, prompted by personal prejudice, or malice, or by party feeling. Is there no refuge or redress—no appeal to a higher court?

A Presbyterian synod can have the act of a local presbytery reversed; so can the other "federal churches." Baptists have no court of appeal. There lies the weakness of independency. There is no appeal for wrongfully expelled members, or ministers. But the fact is that the independency of a church giving it the right to withdraw fellowship, proves that the fact of independence of another church gives to it the right to extend fellowship to whomsoever is deemed worthy of it.

Different methods as well as different views have marked Baptists in regard to this troublesome question. As an instance, the First Baptist Church, in New Albany, Indiana, had expelled a number of

its members on account of difference of opinion in regard to officers of the church, including the pastor. An *ex parte* council, that is to say, the neighboring churches, including those of Louisville, were requested by the expelled members to meet in New Albany and advise these people in regard to their future course. The expelling church was also invited, but refused to attend. After a full investigation, these brethren as an advisory council decided that those excluded brethren might be scripturally received into any other Baptist church, with no impeachment of gospel law, or the entire independency of gospel churches. The matter was settled, a new church composed of these expelled members was organized, and time healed all the wounds and the two churches soon worked harmoniously.

RIGHTS OF EXCLUDED CHURCH MEMBERS.¹

“We have no doubt that many worthy persons are, even now, suffering under erroneous, not to say unrighteous, church decisions, and that these persons ought to have justice done them, no good man will doubt; but the mode of doing it is not so easily settled upon. We think the case remediable, but not by neighboring churches assuming to exercise paramount ecclesiastical authority over the delinquent church.

¹ From the “Banner and Pioneer,” 1848, W. C. Buck, editor.

“We have not room to present our views at large, and must, therefore, satisfy ourselves with the following very condensed exhibition of them. We look upon it, that each church, duly organized, is entirely and absolutely independent of every other church, and that no other body has a right to interfere with its internal government. If, therefore, the churches remain separate and unassociated, there could be no transfer of membership from one church to any other by letter; they could only be admitted upon a profession of their faith and suitable evidence of their having been baptized. In this state of things it could in no way infract relations of union and correspondence where none existed between churches, should one church receive the excluded members of another. The difficulty in relation to the cases under consideration arises from the relations of correspondence and union into which the churches have entered. It is upon this principle alone that associational and other councils and advisory bodies are authorizable. But these have no rights to interfere with the independence of churches. They cannot force a church to restore an excluded member, however wrongfully done. All that can be done in the case is to counsel and advise her to do her duty; and if she persists in her injustice, then let the other churches withdraw from her their union and correspondence. And any church can then do justice to her injured

member without any infringement upon her ecclesiastical rights, or any violation of the social compact, just as though such compact had never existed. This we regard as the only legitimate remedies which this class of cases admit of, and we are persuaded that there are many such, and that they ought to be attended to. An unjust and tyrannical church should receive no more countenance than an unjust man."

A similar condition of affairs existed in the Broome Street Baptist Church, in New York, during the agitation of the Bible revision movement. The church of which Spencer H. Cone, president of the Bible Union, was pastor, voted to invite the "Union" to hold its anniversary meeting in the church house. The trustees of the church promptly refused to comply. They were arraigned by the church and expelled. They called an *ex parte* council which decided that any Baptist church might consistently receive these excluded members into its fellowship. They accordingly were received into neighboring Baptist churches. The whole matter ended with this.

In 1857 a member of the Walnut Street Baptist Church, Louisville, Ky., was expelled because of his course toward its pastor. The East Baptist Church after a full examination of the Walnut Street Church records, received him into its fellowship. The Walnut Street Church sent a query

to the next meeting of the Long Run Association, "Is it in order for a church to receive an excluded member of another church in the same Association?" The Association made answer, that the question had been acted upon at a previous Association, in a circular letter, that the right to exclude, on the ground of church independency one whom she could not fellowship, proved the right of another church to receive on the ground of church independency.

In the year 1878 R. C. Buckner, the organizer and successful manager of the Buckner Orphan School, was expelled from the First Baptist Church of Dallas, because of his opposition to the reception of a brother by letter into said church. His credentials were demanded—which he declined to surrender. Some seventeen others were expelled with him. A council was called. It met in Dallas, and announced as its decision (in substance), after a full investigation of the case, that with no infringement on the rights of the First Baptist Church of Dallas in withdrawing its fellowship from these brethren, they might scripturally form themselves into a church, and be recognized as such by all other Baptist churches. Drs. R. C. Burleson, B. H. Carroll, and other distinguished ministers were in the large and influential council. They accordingly formed themselves into a Second Baptist Church, were recognized as in order and

grew. Time and thought, as in the other cases, healed the painful wounds, and the two churches finally united.

Doctor Buckner was heartily received into the united church and has been for years the president of the great Texas Baptist State Convention.

The case of J. R. Graves was so similar that it need only be mentioned. The Central Church, at Nashville, Tennessee, was formed of excluded members of the First Church. A council approved their action and there the matter ended.

CHAPTER XVII

WHEN WERE THE FIRST GOSPEL CHURCHES OR CHURCH FORMED?

WHEN, where, and how the first gospel church originated is in itself a very unessential matter. But with the very general and unscriptural conception of "the church" and "the Catholic Church," with all the ritualism and claimed authority and hierarchical dignities which that idea carries with it, the question becomes important. Pedobaptists hold that "the day of Pentecost" was "the birthday of the church." Baptists hold "generally" that churches were formed during the earthly lifetime of the Lord Jesus. In deciding this it is necessary to repeat the questions, then answers—what is a church, and were baptized believers assembled for worship a gospel church?

I. WHAT IS A CHURCH?

It is, in the original words of the Lord and the apostles, an "*ecclesia*," and of this same Smith's "Bible Dictionary" says (that church): "In accordance with its derivation it originally meant an assembly called out by legitimate authority. This

is the ordinary classical sense of the word." The Lord chose that word with its then general meaning to designate the called-out assembled disciples who met in his name then, or should ever afterward do so, by his authority and for his worship, with purpose of permanent affiliation and fellowship. He therefore told his disciples, not the apostles only, "If thy brother sin against thee, go show him his fault between him and thee alone" (R. V.). "But if he hear thee not, take with thee one or two more" (evidently having those of a similar relation or fellowship). "And if he refuse to hear them tell it to the church (*ecclesia*), and if he refuse to hear the (*ecclesia*) church"—the assembled brethren. This is not a future condition of things. It was the present. There must have been such regular assemblies, then, that could be appealed to, that could hear and decide. And the reason is given for this exercise of authority. "For where two or three are gathered together (or an *ecclesia*) in my name, there am I in the midst of them," in his divine influence. The Lord Jesus, we repeat, was not speaking of the future. He prefaces this assurance of his presence in the little *ecclesia* by the other gracious and present assurance.

"Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them." It was the now. Where two or three are gathered was the now, and

tell it to the *ecclesia* was the now. There were gatherings in the name of Jesus during his ministry. There were churches to which duties were assigned during his life. Churches were gathered—that is, little assemblies that could hear and admonish while Jesus lived. The birthday of the church or churches is not recorded. But as true as the gospel the birthday of the church was not Pentecost.

II. WERE BAPTIZED BELIEVERS A CHURCH WHEN ASSEMBLED IN THE LORD'S NAME?

Passing over those baptized by John the Baptist, whose mission was “To make ready for the Lord a people prepared for him” (R. V.), were none of these people who were made ready and prepared for him gathered into an *ecclesia*, or worshiping assembly? But we read, “After these things,” after the preaching of the gospel of salvation from the lips of the Saviour, “then came Jesus and his disciples into Judea, and there he tarried and baptized.” John’s disciples said to John: “Rabbi, he that was with thee beyond Jordan to whom thou hast been witness, behold the same baptizeth and all men come unto him.” Again, “When therefore the Lord knew how the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus baptized not, but his disciples).” He made disciples. They

were believers in him. They were born again. They had eternal life. "Whosoever believeth in him hath eternal life." They were born 'of the Spirit. They were baptized on a confession of faith in Jesus as the Son of God. They lived in different regions, with love for each other. Did they never meet together? Were there no two or three meeting in Christ's name? Were there no fellowship or affiliation—no *ecclesia* or called-out assemblies of the "two or three" in his name, to whom the fault of a brother could be told? No church or churches to hear and decide? Can any one suppose that these baptized believers, born of the Spirit and one in Christ Jesus, never formed themselves into assemblies to worship their Lord and aid each other? "Tell it to the church" shows they did this, and their love for each other and the natural and spiritual attraction of like to like proves that there were little *ecclesias*—churches—with Christ in their midst before Pentecost.

"For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "For which cause he is not ashamed to call them brethren, saying . . . in the midst of the (*ecclesia*) church will I sing praises unto thee."

Jesus sang with his brethren praises in the midst of the church. Then there was a church, or churches, meeting for divine worship before Pente-

cost. It may be said that this is prophetic, but the fact that Paul quoted David's prediction and applies it as fulfilled in the life of Jesus while on earth, consequently there was a church, or churches, before Pentecost, not fully equipped, not fully organized, not fully endowed, yet a church; yet a church, or churches, in the eye of the Lord—guided by his injunction and blessed with his presence.

They met seemingly daily for ten days as a church, and then, after the extraordinary gift of the Spirit—visible and miraculous—there were added unto them—this same one hundred and twenty, in one day, by confession and baptism, three thousand souls—"added to them," called in the last verse (Acts 2) "the church." It was not a new-born or newly constituted *ecclesia*. The three thousand were not, with the others, organized into a new institution. There is no intimation of the organization or the birth of a church.

It was the one hundred and twenty, with the apostles, to whom the three thousand were added. And they were added to the church. Sure as the stars shine there were churches before Pentecost, and, whatever day was its birthday, it certainly was not the day of Pentecost. It may be remarked that their character as a church, or the "notes of a true church," as creeds say, correspond to nearly all the definitions of a church by "Protestant" councils and confessions. I quote but three: "The

church is a congregation of faithful men where the pure word of God is preached and the sacraments duly administered according to Christ's ordinances" (Church of England). "A congregation of saints in which the gospel is rightly taught and the sacraments rightly administered" (Lutheran). "A congregation of men embracing the gospel of Christ and rightly administering the sacraments" (Saxon). These one hundred and twenty were a congregation of faithful men; they preached the gospel of Christ and rightfully administered the ordinance, baptism; they were a church, and the blessing of the Pentecost came upon a regular church of the Lord Jesus Christ. I doubt not there were in Galilee and other places assemblies like this, except for the absence of the Twelve, before Pentecost. The only way to evade this scriptural positive is to affirm that the baptisms by John and also by Jesus (by his disciples) were not Christian baptisms. But if so, then the church at Pentecost—the hundred and twenty, called by the inspired apostles "the church" and by Pedobaptists the "first church"—was composed of unbaptized people. None of them was rebaptized, as all admit. The church, therefore, was composed entirely of unbaptized disciples. And baptism is the initiatory ordinance, the door into the church. Is not this an absurdity?

In addition to the foregoing direct truths of

gospel churches during the earthly life of the Lord Jesus, the words of the apostle in Hebrews 2 : 10, the inspired writer is speaking of the Lord's earthly life.

Is it not strange that ecclesiastics, theological writers, and church creeds affirm that baptism is the door into the church or churches and yet deny that there was a church or churches formed by those baptized disciples, followers of the Lord Jesus ?

"Baptism was the initiatory rite into the Christian church," says Smith's "Bible Dictionary." This dogma is found substantially in every Pedobaptist creed. It is charged against Baptists that they deny church-membership to infants and therefore deny heaven to them because they refuse to baptize them. But here are disciples made by the Lord's personal preaching, born of the Spirit and baptized by him or by his disciples in his presence, yet not in the church, for there was no church according to those very writers. And if infants were lost because not in the church, so were they. Can absurdity go further than this ?

If baptism admits into "the Christian church," the baptized by the Lord Jesus were in the church, and therefore there was a church or churches before Pentecost, "and Pentecost was not the birthday of the church."

That there was a church or churches before Pentecost is evident from Luke's record in the Acts

of the Apostles. We read that after the Lord's ascension "the disciples were together the evening of the first day of the week." It is not confined to the apostles, for we read, "But Thomas, one of the Twelve, was not with them," distinguishing him from the "disciples" by calling him one of the Twelve. Then after eight days the disciples again met and Thomas was with them, an *ecclesia*. After his ascension "they returned to Jerusalem. And when they were come in (to a dwelling) they went up into an inner chamber where were abiding both Peter (and the ten apostles named) with the women and Mary, the mother of Jesus, and with his brethren." These, with the one hundred and twenty disciples, made one hundred and forty disciples. Of them it is recorded "they all continued steadfastly in prayer." Was it a church? They were all believers, born of the Spirit, baptized into the Lord's name, and assembled for his worship and to carry out his will. I again ask, Was it an *ecclesia*? or was there no church born? These one hundred and forty baptized believers voted by ballot or lot for a successor to the fallen Judas, and, under the guidance of the Lord, to whom they earnestly prayed, they chose Matthias, and he was numbered with the Twelve. Their action and choice was recognized and binding.

CHAPTER XVIII

IRREGULAR IMMERSION

IN the organization of a church it is required, among the Baptists, that "the persons being first orderly baptized, according to the command of Christ, give up themselves to the Lord and to one another."¹

What, then, is it to be orderly baptized?

"In 1791, a case was brought before the Ketoc-ton Association which produced considerable agitation. Jas. Hutchinson, who was born in New Jersey, but raised in Loudoun County, Virginia, had gone to Georgia, and there first became a Methodist, and then a Baptist preacher. Previous to his joining the Baptists, he had been baptized by a Methodist. When he offered to join the Baptists of Georgia, it was made a question whether his baptism, being performed by an unbaptized person, was valid? The Georgia Baptists decided that it was valid. In the year above mentioned, Mr. Hutchinson came to Virginia to see his relatives in Loudoun County. While he was there, his preaching became effectual to the conversion of many.

¹ "Philadelphia Confession," p. 78.

Mr. Hutchinson baptized them. These things stirred up the question in the Kettocton Association, whether the baptism of Hutchinson and his disciples was valid? The decision here was just the reverse of the decision in Georgia. They determined not to receive either him or those baptized by him, unless they would submit to be re-baptized. After some time they consented, and the ordinance was re-administered.”¹

In 1787, the First Church of New York sent to the Philadelphia Association the following query :

“Whether a person, applying to one of our churches for admission as a member, and satisfies the church that he has been previously baptized by immersion, on a profession by his faith in Christ, but at the same time confesses the person who administered the ordinance was, at the time, neither ordained to the work of the ministry, nor baptized himself by immersion, but only chosen and called by a religious society to officiate as their teacher or minister, should be received?”²

This was laid over to the next Association, and answered as follows :

“In answer to a query from the First Church in New York, of last year, held over to this time, respecting the validity of baptism by a person who had never been baptized himself, nor yet ordained,

¹ Semple's "History Virginia Baptists," p. 302.

² See "Minutes Philadelphia Association," p. 229.

we reply, that we deem such baptism null and void :

“ First. Because a person that has not been baptized must be disqualified to administer baptism to others, and especially if he be also unordained.

“ Second. Because to admit such baptism as valid, would make void the ordinances of Christ, throw contempt on his authority, and tend to confusion ; for if baptism be not necessary for an administrator of it, neither can it be for church communion, which is an inferior act ; and if such baptism be valid, then ordination is unnecessary, contrary to Acts 14 : 23 ; 1 Tim. 4 : 14 ; 1 Peter 1 : 5, and our Confession of Faith, Chap. 27.

“ Third. Of this opinion we find were our Association in times past, who put a negative on such baptisms in 1729, 1732, 1744, 1749, and 1768.

“ Fourth. Because such administrator has no commission to baptize, for words of the commission were addressed to the apostles, and their successors in the ministry, to the end of the world, and these are such as whom the church of Christ appoint to the whole work of the ministry.”¹

This extended quotation from the minutes of the Philadelphia Association covers the whole ground, and refers to the previous answers of a body back to 1729.

“ This is the oldest Association of Baptists in

¹ See “ Minutes Philadelphia Association,” p. 238.

America, and as a matter of course its adjudications ought to be respected and have their due weight, not only because of its age, but because from the first it had within its bounds some of the ripest scholars and ablest divines in the denomination. David Benedict, for many years past has, without doubt, held a more extensive correspondence with the Baptists upon this continent than any man in America, and therefore has a better right to know what the practice of the denomination has been upon the subject under consideration than any other man. He says in his "Church History of Ancient and Modern Baptists," in a note at page 943 :

"I have ascertained by my extensive correspondence that by far the greater part of our denomination both re-baptize and re-ordain all who join them, from whatever churches they come. A majority omit re-baptism in favor of those candidates who come from the Freewill Baptists, the Methodists, and Campbellites, or Reformers."

The following from the oldest Association in Kentucky, bears on the same subject :¹

"The committee to which the following queries from the First Baptist Church in Lexington were referred, viz :

"First. Can persons baptized on a profession of faith by an administrator not regularly ordained,

¹ Minutes of Elkhorn Association, 1822.

be received into our churches, under any circumstances whatever, without being again baptized ?

“Report in answer to the question, that it is not regular to receive such members. In the minutes of 1802, this Association defined valid baptism to consist in the administration of the ordinance by immersion by an administrator legally called to preach the gospel, and ordained as the Scriptures direct ; and that the candidate for baptism make a profession of his faith in Jesus Christ, and that he be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by dipping the whole body in water.

“ J. VARDEMAN,
E. WALLER,
JAMES FISHBACK,
JOHN EDWARDS, } *Committee.*”

CHAPTER XIX

ALIEN IMMERSIONS

THIS term (somewhat an unfortunate one), with all it implies, had long agitated Baptists of the South and West. They are by no means agreed upon it—that is, in regard to the reception of a member who has been immersed by a Pedobaptist or Disciple (Campbellite). Joseph W. Weaver, who has been for more than thirty years pastor at Louisville, Ky., had been in early life immersed by a Methodist. He united with a Baptist church with no question as to the validity of his baptism. After some fifteen years, and while the esteemed pastor of the Chestnut Street Church, Louisville, he voluntarily requested Dr. J. P. Boyce, president of the Southern Theological Seminary, to re-immense or, as stated, baptize him.

Drs. Boyce and Weaver's reasons were, not the want of succession in the former administrator, but the fact that the act was performed with an unscriptural design, and that the design, that is, the scriptural symbolism of the ordinance as in the Lord's Supper, was essential to its validity.

Baptism is to show forth the Lord's death, burial,

and resurrection, and the believer's unity with him in his atoning work. Neither Pedobaptists nor the Disciples baptize for this, *i. e.*, simply to show this forth in the symbolic action of baptism. Therefore immersions administered by them are invalid. There are other reasons, of course, but this is the principal one. Churches generally throughout the South and Southwest reject such irregular immersions, but many receive into their churches persons otherwise deemed worthy of fellowship, when such persons are satisfied with his or her baptism. Churches have to act in all such cases for themselves. No rigid rule should be a guidance, and each case should be decided upon its merits. Uniformity in this usage cannot be expected. It, however, would be much better if all such irregular immersions were discouraged. The practice of some pastors of baptizing persons who intend to join other denominations cannot be approved. It is most evidently encouraging them in a course which is unscriptural.

CHAPTER XX

THE INCLUSIVE AND EXCLUSIVE CHARACTER OF A GOSPEL CHURCH THE "OLD LANDMARK"

"**O**UGHT Baptist ministers (or churches) to invite Pedobaptist (or Campbellite) ministers to preach in their pulpits or meeting-houses?"

This has been a question of disagreement, of controversy, and to a limited extent alienation, among Baptists in the South.

A strong paper by the highly respected Dr. J. M. Pendleton gave rise to it. He endeavored to show that all such innovations were contrary to the Scriptures and to the usages of Baptists.

The work was entitled "An Old Landmark Reset." His view was ably championed by J. R. Graves and A. C. Dayton (author of that popular work, "Theodosia Earnest"), and also by many leading men in the South and West. Those who agreed with Dr. Pendleton's conclusions, and who acted according to them, were called "Old Landmarkers." They were, if not a majority, a very numerous portion of the churches of the sections named. But their views were sharply opposed by able and influential writers.

There is one friendly way of reconciling these discordant views and practices. It was put forth at the time when the controversy was at intense heat, though in a somewhat different spirit and style.

1. An *ecclesia*—a gospel church—is inclusive. It invites, it receives, it permits no part to be taken in its actions, or duties, by any one but a member of its own body. All others are outsiders, and are excluded from its meetings or else ignored. The one hundred and twenty (with some others united to them—the women and Mary, the mother of Jesus, and his brethren) in returning from the Mount of Olives went into an upper room. There this church, as it is named, chose the successor of Judas. They abode inclusive and exclusive until Pentecost. To them were soon added the three thousand—many of whom doubtless had been baptized by John or by the Lord's disciples, but were not in the church. "And those who gladly received the word were baptized, and they continued with one accord steadfast in the apostles' doctrine and in fellowship." It was a covenant-bound inclusive and exclusive body. And so Peter and John, released from the council of priests and rulers "being let go, went to their own company and reported." They went to the church and reported to it. Again, we read of Paul and Barnabas returned from their first missionary tour to Antioch, "and when they were come and

had gathered the church together, they rehearsed all that God had wrought by them." The church had sent them forth after the laying-on of hands by the teachers or ministers, and to the church they reported the blessed work done. It was to this divinely established, inclusive and exclusive body, they felt responsible under God. They therefore gathered its members together and no others. This has been the usage of Baptists through the ages, and is so (with exceptions) still. The example is imperative. None but the members of a church has any right to be even present at its meetings, and only when mere circumstances or expediencies prevent one in fellowship with the church can he or she be admitted to a seat, but not to vote in its church meetings.

This is the old landmark. It is scriptural. It is regular. But when this is transferred to the public worshiping assembly—when the rules guiding the *ecclesia* are made to bear on the public preaching service, and it is thought to be inclusive and exclusive, and none must take part in its doings and service any more than in the church meeting, then there is an unscriptural and misleading application of the laws of a church to a promiscuous gathering. This is the practical mistake of those called "Old Landmarkers." They carry the exclusive character of a church into the public assembly, and as none but the baptized believers

can be invited to take part in the one, they conclude that none but baptized believers can take part in the other.

2. In addition to this it is evident that preaching is not an official act or duty. Others besides ordained ministers have always among Baptists been encouraged to preach the gospel. After the death of Stephen the church at Jerusalem was scattered abroad. "Therefore they that were scattered abroad, went everywhere preaching the word." But these were not ordained ministers.

And so Paul writing from Rome to the Philippians tells of some preachers whom he could not fellowship. "What then," he says. "Notwithstanding every way, whether in pretense or in truth (sincerity), Christ is preached, I therein do rejoice, yea, and will rejoice." These contentious disfellowshipped preachers of Christ could not have belonged to the church or churches in Rome. But if they preached Christ "I rejoiced," writes Paul, for he who preaches the gospel is a gospel preacher.

A minister—an administrator of the ordinances—is different from a preacher, and Baptists have always distinguished between them. "Let us be logical and we will be just," said Napoleon III., in his Cæsar. "Let us be scriptural and we shall be right," say Baptists.

It is sadly true that the sacredness and responsibility of the churches are greatly impaired by the

rule of deacons, the formation of advisory committees, and even of congregational societies made up often of persons not members of the church. These forms of government remove from the membership their sense of obligation and duty. The church frequently means the church roll; few things (except the calling of a pastor) are brought before the church. All this is done by a "Board" of deacons or an advisory committee. "Tell it to the church" clearly proves its responsibility and authority, and that authority and responsibility should be impressed upon every member, for his own sake as well as for the sake of the church. This is an old landmark, and it needs resetting where it has been removed.

Intercommunion among Baptists rests on the same basis. No one has a right to the ordinance of the Supper in a church of which he is not a member. But when one is present who would be received into the fellowship of that church, and who if expedient would become a member, he or they are invited to participate. The church is still "one bread" or loaf. And this is the practice of Baptists generally.

The lines separating Old Landmark Baptists from their brethren are now nearly, if not entirely, obliterated, and the churches and ministers of the South and North are at one in this as in doctrine—a united brotherhood.

CHAPTER XXI

THE NAME BAPTIST

INDIVIDUALS and societies are usually passive in receiving a name, "The disciples were first called Christians at Antioch." They did not select it. It was given to them by their enemies.

However lightly we may ask "What's in a name?" we know for certain that the Lord God considered a name worthy of his attention as both important and significant. He gave Adam his name, "man," He named Eve, "life." He changed the name of Abram, "father of altitude," to Abraham, "the father of a multitude." And so Jacob, "supplanter," to Israel, "a prince of God." Indeed all the angelic beings whose persons appear in the divine record have significant names; as Michael, "who is like unto God"; Uriel, "God is my light"; and Gabriel, "hero of God"; each name ending in *el*, "God."

We might mention the long list of prophets and fathers having the word *el* prefixed or affixed, showing the significance of their names. But turn we to the New Testament. In its very opening we read: "And the angel said unto him, Fear not

Zacharias, thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John," whose Hebrew is "Johanan," meaning "Jehovah is gracious." Was there nothing in a name, when such care, such precision, was used by the Lord himself in giving men for whom he had a special mission, a significant and distinguished appellation?

But now comes the fact that John is named the Baptist, or Baptizer, so named by the inspired word when it announces the first promulgation of the gospel of the Lord. "In those days came John the Baptist, preaching in the wilderness of Judea."

"The beginning of the gospel of Jesus Christ, the Son of God. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." The name John, "Jehovah is gracious," was most significant of the gospel he announced. The distinguished appellation, Baptist, must have signified the basis on which that graciousness of Jehovah rested. For Baptist, of course, implied not only baptizer, but baptism. And baptism implied and showed forth the atoning work of Christ; that Christ would die and rise again was the foundation of the gospel. "Therefore," says the inspired apostle, "we are buried with him by baptism, . . . that like as Christ was raised up from the dead." Baptism is a sign, the sign of Christ's atoning work. John showed forth Christ's

atoning work by voice and ordinance. "Behold, the Lamb of God, who taketh away the sins of the world." How? By his death, burial, and resurrection. Baptism declares in living picture this wondrous fact and he who showed forth this fact by baptizing was called by divine direction, not simply baptizer, but the Baptist.

Of the reasons for calling the first proclaimer of the gospel of Jesus Christ the Baptist, we shall speak farther on. At present we simply state the unquestionable fact that his appellation was by divine arrangement, and we turn to the question: Is there any scriptural significance in the names assumed, not given, by the various religious bodies?

Passing by the Oriental establishments let us ask what is the meaning of Roman Catholic, or Catholic without the prefix Roman? Catholic simply means universal or general. That any institution can be Roman and yet universal is a solecism. It would be as incorrect to say the London catholic (or universal) church, or the New York world-wide church. But suppose it were universal, which it is not, and never was or will be, does that give any intimation of its scripturalness, or of the principles on which it is founded? Mohammedism might be universal, that is catholic—and it is about as much so as Romanism—and yet be the same imposture. There is nothing, we affirm, in the boastful name of "Catholic" but the ambitious desire for univer-

sal clerical rule. It implies no gospel principles and has no spiritual significance.

The Lutheran Church takes the name of a man and suggests nothing more than his alliance with kings and governments on its foundation.

Episcopal simply means the rule of bishops. It is office and government. According to the New Testament every gospel assembly or church had its pastor or overseer, not as ruler but as teacher and pastor. But even if that word did show that such pastor were the governing power of the church, why should this fact be given such importance as to name the whole institution by it and call it the Episcopal Church? It only signifies discipline, or polity. It involves no eternal principle. Nothing of Christ or his atoning work.

Presbyterian is one of the same nature. It means government by an eldership. Now, every gospel assembly when properly organized has, as did the apostolic churches, its elder, overseer, pastor or bishop: for these words are used interchangeably in the New Testament, and mean the same thing or office. Whether this elder, or these elders, are to govern the assembly, or the whole church is to do it, each member being equal with the other, has its importance. But there is no blood in the question. There is nothing that bears on the heart, or points to Christ's redemptive work. To call a church of Christ's disciples by the name of its

church government or governors, is to leave out all that is essential and saving in the gospel.

Methodist originated in the peculiar forms or methods of earnest people who belonged to the Episcopal institution. Those methods originated with them. They were expediencies, changeable and transient. They belonged to men on earth. Every church has its methods. But they imply no essential fact or truth. They take no hold on eternity. Why should we or any church of the Lord, select a name originating with themselves and having no bearing on the fundamental principles of the gospel?

Congregationalist comes under the same form of questioning. It is polity, church government.

We as Baptist are Episcopalians, every church has its *episcopos*, bishop or pastor. We are Methodist in this, that we have methods, of raising means to support the gospel and send it abroad. We are Presbyterians in the fact that every ordained minister among us is a presbyter or elder. But we decline being known by any of these names. None of them bears reference to the facts of the gospel. None of them points to the atoning work of Christ. None of them is based on essential and eternal principles. None of them points to a glorious resurrection life. None of them anchors on the eternal shore. They have each and all originated with men and are about men and their church

polity. They belong to earth and will end with time.

We have said nothing of the venerable and much misused name Christian. But it is so indefinite, so almost meaningless, that we wonder how any intelligent people can make it their distinguishing name.

We too might be called by the venerable name Christian. But this is indefinite. Christian means, properly, one who believes in the Christ. There is a church in the city where I live whose teaching is, that Jesus was the Christ—but a human, mortal, fallible Christ—a mere man. Yet they call themselves Christians, and have a right to this name in a primary sense. Christian has been indiscriminately applied to all who have acknowledged the claims of Jesus to the Messiahship, without respect to their faith in what this claim involves in regard to his person or his work. Christian, in current language, includes those who deny the deity of Jesus and the atonement of Jesus as much as it does those who approve those truths. Socinian Christians and Arian Christians are distinguished from Orthodox Christians as equally believing in the Messiahship, but denying the divinity and atonement of Jesus. And further, in the language of the nations, Christian is a classifying term, distinguishing the Mohammedan and the Pagan from the Christian nations of the world.

The mad crusaders who swept down on Asia like a torrent of fire and death ; who, after cruelties as heartless as ever sickened humanity, massacred, without respect to age or sex, the population of Jerusalem, and burned the synagogues crowded with inoffensive Jews, offered their black and bloody sacrifice as a Christian oblation amid Christian songs and prayers. They were Christian warriors. Such is the current meaning of the indefinite term, and though an experimental theology gives it another and characteristic meaning, yet this is defeated in the fact that ever and anon sects spring into existence which appropriate the word as a party symbol. Doubtful in origin, indefinite in meaning, the Christian name does not answer the momentous question, What think ye of Christ? What is his person, and what is his work?

The Apostle Paul tells all those who have publicly taken the name of Christ upon him in baptism, "Ye have obeyed from the heart that form of doctrine which was delivered unto you," or, as the Revised version, more correctly, "Ye became obedient from the heart to that form of teaching whereunto ye were delivered" (Rom. 6 : 17). The doctrine is the death, burial, and resurrection of Jesus Christ. This he says is the gospel he declared unto the Corinthians. Now, what is the form of that teaching? Where is the doctrine embodied, pictured, voiced in an action?

The form of Christ's death, burial, and resurrection is found in baptism alone. It alone stands forth as a commemorative monument speaking to all hearts and in all tongues the wondrous facts of the atonement; and he who obeys from the heart this form and is delivered into "this" mold of doctrine, proclaims it by the act and by the name he bears.

The reaches of the Rhine, as the shining waters flow by terraced banks, clad in vineyards and orchards, mirror the green swards and russet fruits and purple grapes and turreted castles which adorn the enchanting scenery. They catch the color and throw back by reflection the beauties through which they glide. Baptism may be said to flow by the cross and the tomb. It seems to catch their color and their outline. It reflects as a mirror the greatest facts and truths in all God's universe—the atoning work of the Son of God. You and I, brethren, and all who have obeyed from the heart that form of doctrine, expressed and confessed (not covenants of circumcision or Jewish ceremonies) but Christ's death and our own death with him and our triumph in him. "Therefore we are buried with him in baptism that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life."

I repeat it. My name, Baptist, expresses, confesses, signifies this, and I wear it, not as a secta-

rian appellation nor as a party shibboleth, not as a denominational distinction, but as the open, fearless avowal of my faith in what baptism teaches—the atoning work of my crucified, buried, risen, triumphant Lord. Is there nothing in a name?

The name Baptist implies great principles—the atonement of Christ by death, burial, and resurrection.

The name Baptist implies great hopes—glorious resurrection from the grave and an endless life of joy.

The name Baptist implies great obligation—a new life of consecration to him whom we have put on as a garment in his ordinance—“risen with Christ.” To live for Christ. Thank God for this name. It is from him, not from man.

It is true that these *Doopsgezinde*, or dipped people, have been known by various names, generally opprobrious and originating in the hate of their persecutors—“Anabaptists,” “Katabaptists,” Arnoldists, Petrobrusians, Paulicians. They called themselves simply “The baptized churches of Jesus Christ.” They are satisfied with this appellation still. But in the providence of God they are now known, without their seeking it, as Baptists—the very name given by God himself to the first proclaimer of the gospel dispensation. So let it be.

CHAPTER XXII

ARE BAPTISTS PROTESTANTS?

W. H. WYCKOFF, LL. D., one of the most scholarly and weightiest of men among the Baptists, and whose name is historic, in noticing the following paragraph in Benedict's History: "Historically and technically speaking Baptists are not Protestants; they had no share in any of the meetings or measures in which the name was derived," said editorially:¹ "It must be evident on the least reflection that the appellation 'Protestant' would be improperly applied to any denomination that never had any connection with Rome. No one, for instance, would think of calling the Jews Protestants or of annexing the term to the Greek Christians. With as little reason can it ever be associated with the name of Baptist." He accompanied this with a strong historical article of considerable length, sustaining the foregoing, which was copied extensively by the Baptist press, and heartily approved by the denomination generally, sixty years ago.

¹ The "Baptist Advocate," of New York, (of which he was editor) in the issue, March 10, 1841.

Dr. Howell, about the same time, in his able work on "Communion," speaks of the "recent disposition" to call Baptists Protestants, and condemns it emphatically, denying that Baptists are Protestants.

Far back of this, Danvers, of England, in 1660, distinguished between Baptists and Protestants, and this was common among writers of those days of persecution. The term properly belongs to the so-called Reformed churches, beginning with the Lutheran. It was adopted by the "State Church" of England, and also by "the Protestant Episcopal Church of America." The origin of the term and the adoption of it is briefly this: The Diet of Spier, a congress of princes ruling each a separate German State, and who elected the emperor, and were hence called electors, in 1526 passed a decree that the emperor be petitioned to call a general religious council, and that in the meantime "every prince should have the right to manage the religious concerns of his own territory."

This gave absolute power to these princes, who were the governors of each separate State, to suppress or patronize public worship and individual profession. Under this decree the Lutheran princes, more indeed than the Romanist ones, pressed down, imprisoned, and banished, and in many cases put to death the Anabaptists.

A second Diet of Spier was convened three years after by the emperor. His brother Ferdinand pre-

sided over this politico-religious legislature. At this session the former decree was reconsidered. In the words of Mosheim: "The decree granting to every prince the power to regulate religious matters in his own territory was revoked."

"These princes remonstrated against the revocation, or in the language of jurists, they protested against it and appealed to the emperor, hence originated the name 'Protestants.'"¹

With this statement of Mosheim all historians of the Reformation agree. It will therefore be noticed: (1) The name meant a remonstrance against depriving those princes of the arbitrary power of managing the religious concerns of their States, in which protest no Baptist then or now could join. (2) It was a remonstrance or protest against the separation of Church and State. The Protestants were unanimous for a State Church. In such a protest against soul-freedom, against the inalienable right of the individual to worship God according to the convictions of his conscience, Baptists could not join. Baptists never were Protestants against this divine right. Its proclamation and its practice have ever distinguished them. (3) Protestants, or Remonstrants, protested but remained and submitted under some evasive forms or terms. These princes and their people remained in the Catholic Church, but reformed it. They acknowl-

¹ Mosheim, Cen. 16, chap. 11.

edged it to be a true church and claimed to be branches of it. Baptists never submitted to its unscriptural pretensions. They did not remain under its influence. They denied that Romanism was the church or a church. They declared that it was the predicted apostasy. And if any of them had been in it they came out of it, not to reform it, but to abandon and denounce it as the "mother of harlots." Baptists hold, have ever held, the very opposite of these Protestant princes and the organizations called the Reformed churches. Baptists are intensely anti-Catholic, or rather anti-Romanist. Baptists are not Protestants, either historically, technically, or practically.

CHAPTER XXIII

BAPTIST HISTORY

THERE are so many histories of the Baptist people easily obtained that a few brief extracts and comments are all that is necessary here.

“When Knickerbocker commenced his famous history of New York, he felt it essential to begin with the creation of the world. We labor under no such impression, and shall not therefore judge it needful to give a complete history of the Christian church in the first ages in order to introduce our brief sketch of the church in the Metropolitan Tabernacle. Still, a few historical memoranda as to the Christians commonly called Baptist, will not be out of place.

“Our own belief is that these people are the purest part of that sect which of old was everywhere spoken against, and we are convinced that we have, beyond their brethren, preserved the ordinances of the Lord Jesus as they were delivered unto the saints.

“We care very little for the ‘historical church’ argument, but if there be anything in it at all, the plea ought not to be filched by the clients of Rome,

but should be left to that community which all along has held by 'one Lord, one faith, and one baptism.' This body of believers has not been exalted into temporal power, or decorated with worldly rank, but it has dwelt for the most part in dens and caves of the earth, 'destitute, afflicted, tormented,' and so has proved itself of the house and lineage of the Crucified. The church which most loudly claims the apostolic succession wears upon her brow more of the marks of antichrist than of Christ; but the afflicted Anabaptists, in their past history, have had much fellowship with their suffering Lord, and have borne so pure a testimony, both to truth and freedom, that they need in nothing to be ashamed. Their very existence under the calumnies and persecutions which they have endured, is a standing marvel, while their unflinching fidelity to the Scriptures as their sole rule of faith, and their adherence to the simplicity of gospel ordinances is a sure index of their Lord's presence among them."¹

Following this is here given the emphatic testimony of two distinguished Dutch scholars, Doctors Dermout and Upeij. These were appointed by royal commission to prepare a history of their own "Dutch church." They found a baptized people (Baptists) all along the path. And this is their candid statement of the origin of that people:

¹ "Baptists : Their Origin and History," C. H. Spurgeon.

“Gezien hebben wij nu dat de doopsgezinden, die in vroegere tijden, Wederdoopers, en in latere tijden Mennonieten genoemd werden, oorspronkelijk Waldenzen waren, die, in de geschiedenis der kerk sedert lang altijd zulk eene welverdiende hulde hebben ontvangen. Derhalve mogen de doopsgezinden beschouwd worden als van ouds her de eenige godsdienstgemeenschap, die bestaan heeft van de tijden der apostelen af, als eene christelijke maatschappij, welke de evangelische godsdienstleer rein bewaard heft door alle eeuwen heen.”

[Translation.]

We have now seen that the Baptists (*Doopsgezinden*) who in earlier times were denominated Anabaptists, and in later times Mennonites, were originally Waldensians, who in the history of the church for a long time have always received such well deserved homage. Therefore the *Doopsgezinden* may be regarded as the only religious community which has endured from the times of the apostles as a religious society, which has kept the evangelical doctrine through all the centuries.”

In regard to the translation by Doctor Ward (found in the “Ency. of Rel. Knowledge”) of the name *Doopsgezinde* by the word Baptist, when it was the Mennonites to whom the historians had reference, these remarks are submitted :

¹ Zurst Dul Preda, bij W. van Berger.

1. That *Doopsgezinde* originally meant and was a name given to a sect that dipped. To show this to all with simple brevity, we cite the most elaborate and authoritative Dutch Lexicon, "The English-Dutch (or Netherdutch-Holland), French and German Dictionary, composed by a society of learned men. Brussels, 1849."

English into Dutch: "(1) Dip, *indoopen*; English, plunge. Hence, *doopenis*, dip, plunge. (2) Dipper, ducker, *Wederdooper* (dipping under), Anabaptist." Here is evidence that originally the Anabaptists were those who dipped under. (3) Immerse, *doenverzenken*, *indoopen*, to sink down, dipped. That is, dip, *dooper*, and immerse are the same. Immerse, *ingendoopt*; English, plunge. To immerse is to dip, to plunge, and this in Dutch is *doopt*.

Sprinkle in Dutch is the same as in English. "Asperger, sprinkle *mit waser*, and even as to the name Baptist we have this definition in the Dutch: "Baptist, *Dooper*, *Wederdooper*," and baptistry, "*doopvont*, a dipping-fount."

Baptism is again defined "*doop*," while *doop* is defined dip, immerse. And yet it must be acknowledged that the word and its derivative, like the Greek, has taken its modern meaning from the action of the administrator. The priest or preacher says, I dip you (*indoopen*), and then sprinkles water on the subject, and the people call this sprinkling

dipping ; and so the word which in its very nature and origin meant dip or immerse, is used for an entirely different action, to sprinkle. "*Doop*," in Dutch, is therefore as indefinite in its current import as "baptism" is in English. It means a ceremony in which water is in some way used, nothing more. And so while the word *dooping*, in its secular sense, means dipping, and in its religious use, rendered in English, is "baptizing," dipping, plunging, yet with the Reformed Church, and also the Mennonites, it is a different thing. It is sprinkling.

But surely any unprejudiced mind must see that the word *doop* took its form from the act,—to dip or immerse,—that for ages this was the invariable practice, and that adherence to it gave the name *Doopsgezinde* to the true churches of the Lord.

2. That the *Doopsgezinde* were originally churches of immersed believers. The inquiry into the meaning of *gezinde* is readily answered. We have found the unquestionable meaning of *doop*, to dip. Well, here is the authoritative definition of *gezinde*, as rendered in English, *gezinde*, sect, system of belief; faith, persuasion, community, church. It properly means a religious community or sect. Hence, *Doopsgezinde* is literally, "dipping sect or church."

Now, let it be remembered that these eminent ecclesiastical ministers of the State Church of Holland in the paragraph before translated were giving

the result of their investigations of the origin of the Mennonites, that they were "originally Waldenses" and preserved the truth through all the ages since the times of the apostles. Then according to all history (Protestant and Romanist), Anabaptist, Waldenses, dipped; "dooping" in their times was immersion and nothing else. Hence, it is proven by this testimony that the Waldenses—the *Doopsgezinde*—were not only opponents of infant baptism, but were also immersionists—that is, Baptists. This, we submit, puts the whole question at rest.

To connect these dipping people (Baptists) with the Petrobrusians of the eleventh century, acknowledged to be a spiritual fraternity and Anti-pedobaptist, and, of course (as all at that period dipped), immersionist, and from them to the Paulicians and Novatians, is certainly not guesswork. It is enough to know, however, that with no linked succession, in the words of the great Dutch historian: "These baptized people may be regarded as the only religious community which had endured from the times of the apostles."

CHAPTER XXIV

IN REGARD TO BAPTIST SUCCESSION

SUCCESSION means, properly, succeeding—to supply the place of another, to follow on, to go forward in filling the places made vacant. In this sense Baptists have had a real and noble succession.

Imperial Rome was the successor of the grand and ancient republic. It appropriated the names of her offices—senate, consul, tribune. It nominally adopted her laws, though mutilated, damaged, or entirely changed. It still kept her name, and monarchical despotism called itself “the republic of Rome.” The eagle still adorned its standards, and the man who ascended the throne—by bribery or blood—went through the farce of being elected by the enslaved senate. But did this succession make Nero the real successor of the elder Brutus and make his office or his principles the same as those of Cincinnatus?

The papal hierarchy, by corruptions, pious frauds, and worldly and wicked means, succeeded the churches of Christ, adopted their symbolic names, and pretended to adhere to the doctrines

and ordinances, the word and the principles given by Christ and by his apostles. But it is no more like these than Nero was like Brutus, and no more their successor than the despotic empire of the Cæsars was the successor of the glorious republic of old Rome.

Through popes, surpassing in tyranny and wickedness even Nero himself, papacy and episcopacy trace an order of succession. They are welcome to it. We trace no line of unbroken order through such foul and bloody chronicles, but a sacred succession of men who united together—though but two or three—stepped into the places of the fallen in the conflict; a celestial chivalry, whose names adorn the pages of history and whose fearless fidelity to God's truth and to soul freedom gives them a rank with earth's heroes and places them on the summit of human virtue; men and women whose deeds and endurance will be remembered and honored when the favorites of fame are forgotten, and Rome, with triple-crowned tyrants, shall sink like a millstone in the flood.

All other succession—apostolic or clerical or ecclesiastical—is a fiction. This is real, vital, everlasting. We have written elsewhere: "Were all the records of the churches lost; were the period of the planning of the apostolic churches to the present hour a dark, trackless chasm; could we descry no living forms, hear the echo of no

living voices, and see no gleam of light on all that waste of ages, yet in the strength of God's truth we would leap the gulf and clasp the hands of those men of God on the other side of that chasm, would claim unity and brotherhood, succession and fellowship with the members and the ministers and churches of the apostolic era."

APPENDIX A

BAPTIST DOCTRINE

The Scriptures

WE believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction ;¹ that it has God for its author, salvation for its end,² and truth without any mixture of error for its matter ;³ that it reveals the principles by which God will judge us ;⁴ and therefore is, and shall remain to the end of the world, the true center of Christian union,⁵ and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁶

¹ 2 Tim. 3 : 16, 17 : All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works. (Also 2 Peter 1 : 21 ; 2 Sam. 23 : 2 ; Acts 1 : 16 ; 3 : 21 ; John 10 : 35 ; Luke 16 : 29-31 ; Ps. 119 : 111 ; Rom. 3 : 1, 2.)

² 2 Tim. 3 : 15 : Able to make thee wise unto salvation. (Also 1 Peter 1 : 10-12 ; Acts 11 : 14 ; Rom. 1 : 16 ; Mark 16 : 16 ; John 5 : 38, 39.)

³ Prov. 30 : 5, 6 : Every word of God is pure. . . Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Also John 17 : 17 ; Rev. 22 : 18, 19 ; Rom. 3 : 4.)

⁴ Rom. 2 : 12 : As many as have sinned in the law, shall be judged by the law. John 12 : 47, 48 : If any man hear my

words . . . the word that I have spoken, the same shall judge him in the last day. (Also 1 Cor. 4 : 3, 4 ; Luke 10 : 10-16 ; 12 : 47, 48.)

⁵ Phil. 3 : 16 : Let us walk by the same rule ; let us mind the same thing. (Also Eph. 4 : 3-6 ; Phil. 2 : 1, 2 ; 1 Cor. 1 : 10 ; 1 Peter 4 : 11.)

⁶ 1 John 4 : 1 : Beloved, believe not every spirit, but try the spirits whether they are of God. Isa. 8 : 20 : To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them. 1 Thess. 5 : 21 : Prove all things. 2 Cor. 13 : 5 : Prove your own selves. (Also Acts 17 : 11 ; 1 John 4 : 6 ; Jude 3 ; Eph. 6 : 17 ; Ps. 119 : 59, 60 ; Phil. 1 : 9-11.)

The True God.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and Earth ;¹ inexpressibly glorious in holiness,² and worthy of all possible honor, confidence, and love ;³ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost ;⁴ equal in every divine perfection,⁵ and executing distinct but harmonious offices in the great work of redemption.⁶

¹ John 4 : 24 : God is a Spirit. Ps. 147 : 5 : His understanding is infinite. Ps. 83 : 18 : Thou whose name alone is Jehovah, art the Most High over all the earth. (Heb. 3 : 4 ; Rom. 1 : 20 ; Jer. 10 : 10.)

² Exod. 15 : 11 : Who is like unto thee . . . glorious in holiness. (Isa. 6 : 3 ; 1 Peter 1 : 15, 16 ; Rev. 4 : 6-8.)

³ Mark 12 : 30 : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all

thy strength. Rev. 4 : 11 : Thou art worthy, O Lord, to receive glory and honour and power ; for thou hast created all things, and for thy pleasure they are and were created. (Matt. 10 : 37 ; Jer. 2 : 12, 13.)

⁴ Matt. 28 : 19 : Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John 15 : 26 : When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (1 Cor. 12 : 4-6 ; 1 John 5 : 7.)

⁵ John 10 : 30 : I and my Father are one. (John 5 : 17 ; 14 : 23 ; 17 : 5, 10 ; Acts 5 : 3, 4 ; 1 Cor. 2 : 10, 11 ; Phil. 2 : 5, 6.)

⁶ Eph. 2 : 18 : For through him [the Son] we both have access by one Spirit unto the Father. 2 Cor. 13 : 14 : The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. (Rev. 1 : 4, 5 ; comp. 2 : 7.)

The Fall of Man.

We believe the Scriptures teach that man was created in holiness, under the law of his Maker ;¹ but by voluntary transgression fell from that holy and happy state ;² in consequence of which all mankind are now sinners,³ not by constraint but choice ;⁴ being by nature utterly void of that holiness required by the law of God, positively inclined to evil ; and therefore under just condemnation to eternal ruin,⁵ without defense or excuse.⁶

¹ Gen. 1 : 27 : God created man in his own image. Gen. 1 : 31 : And God saw everything that he had made, and, behold, it was very good. (Eccl. 7 : 29 ; Acts 17 : 26 ; Gen. 2 : 16.)

² Gen. 3 : 6-24 : And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he

did eat. . . Therefore the Lord God drove out the man ; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. (Rom. 5 : 12.)

³ Rom. 5 : 19 : By one man's disobedience many were made sinners. (John 3 : 6 ; Ps. 51 : 5 ; Rom. 5 : 15-19 ; 8 : 7.)

⁴ Isa. 53 : 6 : We have turned every one to his own way. (Gen. 6 : 12 ; Rom. 3 : 9-18.)

⁵ Eph. 2 : 1-3 : . . . Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. Rom. 1 : 18 : For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. (Rom. 1 : 32 ; 2 : 1-16 ; Gal. 3 : 10 ; Matt. 20 : 15.)

⁶ Ezek. 18 : 19, 20 : Yet say ye, Why? doth not the son bear the iniquity of the father? . . . The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. 1 : 20 : So that they are without excuse. Rom. 3 : 19 : That every mouth may be stopped, and all the world may become guilty before God. (Gal. 3 : 22.)

The Way of Salvation.

We believe the Scriptures teach that the salvation of sinners is wholly of grace ;¹ through the mediatorial offices of the Son of God ;² who by the appointment of the Father, freely took upon him our nature, yet without sin ;³ honored the divine law by his personal obedience,⁴ and by his death made a full atonement for our sins ;⁵ that having risen from the dead, he is now enthroned in heaven ;⁶ and uniting in his wonderful person the

tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.⁷

¹ Eph. 2 : 5 : By grace ye are saved. (Matt. 18 : 11 ; 1 John 5 : 10 ; 1 Cor. 3 : 5-7 ; Acts 15 : 11.)

² John 3 : 16 : For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 1 : 1-14 ; Heb. 4 : 14 ; 12 : 24.)

Phil. 2 : 6, 7 : Who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. (Heb. 2 : 9, 14 ; 2 Cor. 5 : 21.)

⁴ Isa. 42 : 21 : The Lord is well pleased for his righteousness' sake ; he will magnify the law, and make it honourable. (Phil. 2 : 3 ; Gal. 4 : 4, 5 ; Rom. 3 : 21.)

⁵ Isa. 53 : 5 : He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. (Matt. 20 : 28 ; Rom. 3 : 21 ; 4 : 25, 26 ; 1 John 4 : 10 ; 2 : 2 ; 1 Cor. 15 : 1-3 ; Heb. 9 : 13-15.)

⁶ Heb. 1 : 8 : Unto the Son he saith, Thy throne, O God, is for ever and ever. (Heb. 1 : 3 ; 8 : 1 ; Col. 3 : 1-4.)

⁷ Heb. 7 : 25 : Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2 : 9 : For in him dwelleth all the fulness of the Godhead bodily. Heb. 2 : 18 : In that he himself hath suffered being tempted, he is able to succour them that are tempted. (Heb. 7 : 26 ; Ps. 89 : 19 ; Ps. 45.)

Justification.

We believe the Scriptures teach that the great gospel blessing which Christ¹ secures to such as believe in him is justification ;² that justification includes the pardon of sin,³ and the promise of eter-

nal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

¹ John 1 : 16 : Of his fulness have all we received. (Eph. 3 : 8.)

² Acts 13 : 39 : By him all that believe are justified from all things. (Isa. 3 : 11, 12 ; Rom. 8 : 1.)

³ Rom. 5 : 9 : Being now justified by his blood, we shall be saved from wrath through him. (Zech. 13 : 1 ; Matt. 9 : 6 ; Acts 10 : 43.)

⁴ Rom. 5 : 17 : They which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. (Titus 3 : 5, 6 ; 1 Peter 3 : 7 ; 1 John 2 : 25 ; Rom. 5 : 21.)

⁵ Rom. 4 : 4, 5 : Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. 5 : 21 ; 6 : 23 ; Phil. 3 : 7-9.)

⁶ Rom. 5 : 19 : By the obedience of one shall many be made righteous. (Rom. 3 : 24-26 ; 4 : 23-25 ; 1 John 2 : 12.)

⁷ Rom. 5 : 1, 2 : Being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. 5 : 3 : We glory in tribulations also. Rom. 5 : 11 : We also joy in God. (1 Cor. 1 : 30, 31 ; Matt. 6 : 33 ; 1 Tim. 4 : 8.)

The Freeness of Salvation.

We believe the Scriptures teach that the bless-

ings of salvation are made free to all by the gospel ;¹ that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith ;² and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the gospel ;³ which rejection involves him in an aggravated condemnation.⁴

¹ Isa. 55 : 1 : Ho, every one that thirsteth, come ye to the waters. Rev. 22 : 17 : Whosoever will, let him take the water of life freely. (Luke 14 : 17.)

² Rom. 16 : 26 : The gospel, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. (Mark 1 : 15 ; Rom. 1 : 15-17.)

³ John 5 : 40 : Ye will not come to me, that ye might have life. (Matt. 23 : 37 ; Rom. 9 : 32 ; Prov. 1 : 24 ; Acts 13 : 46.)

⁴ John 3 : 19 : And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. (Matt. 11 : 20 ; Luke 19 : 27 ; 2 Thess. 1 : 8.)

Regeneration.

We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again ;¹ that regeneration consists in giving a holy disposition to the mind ;² that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth,³ so as to secure our voluntary obedience to the gospel ;⁴ and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.⁵

¹ John 3 : 3 : Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3 : 6, 7 ; 1 Cor. 2 : 14 ; Rev. 14 : 3 ; 21 : 27.)

² 2 Cor. 5 : 17 : If any man be in Christ, he is a new creature. (Ezek. 36 : 26 ; Deut. 30 : 6 ; Rom. 2 : 28, 29 ; 5 : 5 ; 1 John 4 : 7.)

³ John 3 : 8 : The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. John 1 : 13 : Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James 1 : 16-18 : Of his own will begat he us with the word of truth. (1 Cor. 1 : 30 ; Phil. 2 : 13.)

⁴ 1 Peter 1 : 22-25 : Ye have purified your souls in obeying the truth through the Spirit. 1 John 5 : 1 : Whosoever believeth that Jesus is the Christ is born of God. (Eph. 4 : 20-24 ; Col. 3 : 9-11.)

⁵ Eph. 5 : 9 : The fruit of the Spirit is in all goodness and righteousness and truth. (Rom. 8 : 9 ; Gal. 5 : 16-23 ; Eph. 2 : 14-21 ; Matt. 3 : 8-10 ; 7 : 20 ; 1 John 5 : 4, 18.)

Repentance and Faith.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God ;¹ whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,² we turn to God with unfeigned contrition, confession, and supplication for mercy ;³ at the same time heartily receiving the Lord Jesus Christ as our prophet, priest, and king, and relying on him alone as the only and all-sufficient Saviour.⁴

¹ Mark 1 : 15 : Repent ye, and believe the gospel. Acts 11 :

18 : Then hath God also to the Gentiles granted repentance unto life. Eph. 2 : 8 : By grace are ye saved through faith ; and that not of yourselves : it is the gift of God. 1 John 5 : 1 : Whosoever believeth that Jesus is the Christ is born of God.

²John 16 : 8 : He will reprove the world of sin, and of righteousness, and of judgment. Acts 2 : 37, 38 : They were pricked in their heart, and said, . . . Men and brethren, what shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. (Acts 16 : 30, 31.)

³Luke 18 : 13 : And the publican . . . smote upon his breast, saying, God be merciful to me a sinner. (Luke 15 : 18-20 ; James 4 : 7-10 ; 2 Cor. 7 : 11 ; Rom. 10 : 12, 13 ; Ps. 51.)

⁴Rom. 10 : 9-11 : If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Acts 3 : 22, 23 ; Heb. 4 : 14 ; Ps. 2 : 6 ; Heb. 1 : 8 ; 7 : 25 ; 2 Tim. 1 : 12.)

God's Purpose of Grace.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners ;¹ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end ;² that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable ;³ that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy ;⁴ that it encourages the use of means in the highest degree ;⁵ that it may be ascertained by its effects in all who truly believe the gospel ;⁶ that it is the foundation of Christian assurance ;⁷

and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.⁸

¹ 2 Tim. 1 : 8, 9 : Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner ; but be thou partaker of the afflictions of the gospel, according to the power of God : who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. (Eph. 1 : 3-14 ; 1 Peter 1 : 1, 2 ; Rom. 11 : 5, 6 ; John 15 : 16 ; 1 John 4 : 19.)

² 2 Thess. 2 : 13, 14 : But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. (Acts 13 : 48 ; John 10 : 16 ; Matt. 20 : 16 ; Acts 15 : 14.)

³ Exod. 33 : 18, 19 : And Moses said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. Matt. 20 : 15 : Is it not lawful for me to do what I will with my own ? Is thine eye evil, because I am good ? (Eph. 1 : 11 ; Rom. 9 : 23, 24 ; Jer. 31 : 3 ; Rom 11 : 28, 29 ; James 1 : 17, 18 ; 2 Tim. 1 : 9 ; Rom. 11 : 32-36.)

⁴ 1 Cor. 4 : 7 : For who maketh thee to differ from another ? and what hast thou that thou didst not receive ? now if thou didst receive it, why dost thou glory, as if thou hadst not received it ? (1 Cor. 1 : 26-31 ; Rom. 3 : 27 ; 4 : 16 ; Col. 3 : 12 ; 1 Cor. 15 : 10 ; 1 Peter 5 : 10 ; 1 Thess. 2 : 13 ; 1 Peter 2 : 9 ; Luke 18 : 7.)

⁵ 2 Tim. 2 : 10 : Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. 9 : 22 : I am made all things to all men, that I might by all means save some. (Rom. 8 : 28-30 ; John 6 : 37-40 ; 2 Peter 1 : 10.)

⁶ 1 Thess. 1 : 4-10 : Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, etc.

⁷ Rom. 8 : 28-31 : Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? (Isa. 42 : 16 ; Rom. 11 : 29.)

⁸ 2 Peter 1 : 10, 11 : Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (Phil. 3 : 12 ; Heb. 6 : 11.)

Sanctification.

We believe the Scriptures teach that sanctification is the process by which, according to the will of God, we are made partakers of his holiness ;¹ that it is a progressive work ;² that it is begun in regeneration ;³ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the word of God, self-examination, self-denial, watchfulness, and prayer.⁴

¹ 1 Thess. 4 : 3 : For this is the will of God, even your sanctification. 1 Thess. 5 : 23 : And the very God of peace sanctify you wholly. (2 Cor. 7 : 1 ; 13 : 9 ; Eph. 1 : 4.)

² Prov. 4 : 18 : The path of the just is as the shining light, which shineth more and more unto the perfect day. (Heb. 6 : 1 ; 2 Peter 1 : 5-8 ; Phil. 2 : 12-16.)

³ 1 John 2 : 29 : If ye know that he [God] is righteous, ye know that every one that doeth righteousness is born of him. Rom. 8 : 5 : They that are after the flesh do mind the things of the

flesh ; but they that are after the Spirit, the things of the Spirit. (John 3 : 6 ; Phil. 1 : 9-11 ; Eph. 1 : 13, 14.)

⁴ Phil. 2 : 12, 13 : Work out your own salvation with fear and trembling ; for it is God which worketh in you both to will and to do of his good pleasure. (Eph. 4 : 11, 12, 30 ; 6 : 18 ; 1 Peter 2 : 2 ; 2 Peter 3 : 18 ; 2 Cor. 13 : 5 ; Luke 9 : 23 ; 11 : 35 ; Matt. 26 : 41 ; Eph. 6 : 18.)

Perseverance of Saints.

We believe the Scriptures teach that such only are real believers as endure unto the end ;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors ;² that a special Providence watches over their welfare ;³ and that they are kept by the power of God through faith unto salvation.⁴

¹ John 8 : 31 : Then said Jesus, . . . If ye continue in my word, then are ye my disciples indeed. (1 John 2 : 27, 28 ; 3 : 9 ; 5 : 18.)

² John 2 : 19 : They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us ; but they went out, that they might be made manifest that they were not all of us. (John 13 : 18 ; Matt. 13 : 20, 21 ; John 6 : 66-69.)

³ Rom. 8 : 28 : And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Matt. 6 : 30-33 ; Jer. 32 : 40 ; Ps. 91 : 11, 12 ; 121 : 3.)

⁴ Phil. 1 : 6 : He which hath begun a good work in you will perform it until the day of Jesus Christ. (Phil. 2 : 12, 13 ; Jude 24, 25 ; Heb. 1 : 14 ; 13 : 5 ; 1 John 4 : 4.)

The Law and Gospel.

We believe the Scriptures teach that the law of

God is the eternal and unchangeable rule of his moral government ;¹ that it is holy, just, and good ;² and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin ;³ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.⁴

¹ Rom. 3 : 31 : Do we make void the law through faith? God forbid. Yea, we establish the law. (Matt. 5 : 17 ; Luke 16 : 17 ; Rom. 3 : 20 ; 4 : 15.)

² Rom. 7 : 12 : The law is holy, and the commandment holy, and just, and good. (Rom. 7 : 7, 14, 22 ; Gal. 3 : 21 ; Ps. 119.)

³ Rom. 8 : 7, 8 : The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Josh. 24 : 19 ; Jer. 13 : 23 ; John 6 : 44 ; 5 : 44.)

⁴ Rom. 8 : 2, 4 : For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. 10 : 4 ; Heb. 8 : 10 ; 12 : 14 ; Jude 20, 21.)

A Gospel Church.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the gospel ;² observing the ordinances of

Christ ;³ governed by his laws ;⁴ and exercising the gifts, rights, and privileges invested in them by his word ;⁵ that its only scriptural officers are bishops or pastors, and deacons,⁶ whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

¹ 1 Cor. 1 : 1-13 : Paul . . . unto the church of God which is at Corinth. . . Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? (Matt. 18 : 17 ; Acts 5 : 11 ; 8 : 1 ; 11 : 21-23 ; 1 Cor. 4 : 17 ; 14 : 23 ; 3 John 9.)

² Acts 2 : 41, 42 : Then they that gladly received his word were baptized ; and the same day there were added unto them about three thousand souls. 2 Cor. 8 : 5 : They . . . first gave their own selves to the Lord, and unto us by the will of God. (Acts 2 : 47 ; 1 Cor. 5 : 12, 13.)

³ 1 Cor. 11 : 2 : Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them unto you. (2 Thess. 3 : 6 ; Rom. 16 : 17-20 ; 1 Cor. 11 : 23-26 ; Matt. 18 : 15-20 ; 2 Cor. 2 : 17 ; 1 Cor. 4 : 17.)

⁴ Matt. 28 : 20 : Teaching them to observe all things whatsoever I have commanded you. (John 14 : 15 ; 15 : 12 ; 1 John 4 : 21 ; John 14 : 21 ; 1 Thess. 4 : 2 ; 2 John 6 ; Gal. 6 : 2 ; all the Epistles.)

⁵ Eph. 4 : 7 : Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. 14 : 12 : Seek that ye may excel to the edifying of the church. Phil. 1 : 27 : That . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.)

⁶ Phil. 1 : 1 : With the bishops and deacons. (Acts 14 : 23 ; 15 : 22 ; 1 Tim. 3 ; Titus 1.)

Baptism and the Lord's Supper.

We believe the Scriptures teach that Christian baptism is the immersion in water of a believer,¹

into the name of the Father, and Son, and Holy Ghost;² to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life;³ that it is prerequisite to the privileges of a church relation; and to the Lord's Supper,⁴ in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ;⁵ preceded always by solemn self-examination.⁶

¹ Acts 8 : 36-39 : And the eunuch said, See, here is water ; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. . . And they went down both into the water, both Philip and the eunuch, and he baptized him. (Matt. 3 : 5, 6 ; John 3 : 22, 23 ; 4 : 1, 2 ; Matt. 28 : 19 ; Mark 16 : 16 ; Acts 2 : 38 ; 8 : 12 ; 16 : 32-34 ; 18 : 8.)

² Matt. 18 : 19 : Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Acts 10 : 47, 48 ; Gal. 3 : 27, 28.)

³ Rom. 6 : 4 : Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Col. 2 : 12 ; 1 Peter 3 : 20, 21 ; Acts 22 : 16.)

⁴ Acts 2 : 41, 42 : Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Matt. 28 : 19, 20 ; Acts and Epistles.)

⁵ 1 Cor. 11 : 26 : As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (Matt. 26 : 26-29 ; Mark 14 : 22-25 ; Luke 22 : 14-20.)

⁶ 1 Cor. 11 : 28 : But let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Cor. 5 : 1, 8 ; 10 : 3-32 ; 11 : 17-32 ; John 6 : 26-71.)

The Christian Sabbath.

We believe the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath;¹ and is to be kept sacred to religious purposes,² by abstaining from all secular labor and sinful recreations,³ by the devout observance of all the means of grace, both private⁴ and public;⁵ and by preparation for that rest that remaineth for the people of God.⁶

¹ Acts 20 : 7 : Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. (Gen. 2 : 3 ; Col. 2 : 16, 17 ; Mark 2 : 27 ; John 20 : 19 ; 1 Cor. 16 : 1, 2).

² Exod. 20 : 8 : Remember the sabbath day, to keep it holy. Rev. 1 : 10 : I was in the Spirit on the Lord's day. Ps. 118 : 24 : This is the day which the Lord hath made ; we will rejoice and be glad in it.

³ Isa. 58 : 13, 14 : If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day ; and call the sabbath a delight, the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob.

⁴ Ps. 118 : 15 : The voice of rejoicing and salvation is in the tabernacles of the righteous.

⁵ Heb. 10 : 24, 25 : . . . Not forsaking the assembling of ourselves together, as the manner of some is. Acts 11 : 26 : A whole year they assembled themselves with the church, and taught much people.

⁶ Heb. 4 : 3-11 : Let us labour therefore to enter into that rest.

Civil Government.

We believe the Scriptures teach that civil gov-

ernment is of divine appointment, for the interest and good order of human society ;¹ and that magistrates are to be prayed for, conscientiously honored and obeyed ;² except only in things opposed to the will of our Lord Jesus Christ, ³ who is the only Lord of the conscience, and the Prince of the kings of the earth.

¹ Rom. 13 : 1-7 : The powers that be are ordained of God. . . . For rulers are not a terror to good works, but to the evil. (Deut. 16 : 18 ; 2 Sam. 23 : 3 ; Exod. 18 : 21-23 ; Jer. 30 : 21.)

² Matt. 22 : 21 : Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's. (Titus 3 : 1 ; 1 Peter 2 : 13 ; 1 Tim. 2 : 1-3.)

³ Acts 5 : 29 : We ought to obey God rather than men. Matt. 10 : 28 : Fear not them which kill the body, but are not able to kill the soul. (Dan. 3 : 15-18 ; 6 : 7-10 : Acts 4 : 18-20.)

⁴ Matt. 23 : 10. Ye have one Master, even Christ. Rom. 14 : 4 : Who art thou that judgest another man's servant? Rev. 19 : 16 : And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Ps. 72 : 11 ; 2 ; Rom. 14 : 9-13.)

Righteous and Wicked.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked ;¹ that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem ;² while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse ;³ and this distinction holds among men both in and after death.⁴

¹ Mal. 3 : 18 : Ye shall discern between the righteous and the wicked ; between him that serveth God and him that serveth him not. (Prov. 12 : 26 ; Isa. 5 : 20 ; Gen. 18 : 23 ; Acts 10 : 34, 35 ; Rom. 6 : 16.)

² Rom. 1 : 17 : The just shall live by faith. Rom. 7 : 6 : We are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter. I John 2 : 29 : If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (I John 3 : 7 ; Rom. 6 : 18, 22 ; I Cor. 11 : 32 ; Prov. 11 : 31 ; I Peter 4 : 17, 18.)

³ I John 5 : 19 : And we know that we are of God, and the whole world lieth in wickedness. Gal. 3 : 10 : As many as are of the works of the law are under the curse. (John 3 : 36 ; Isa. 57 : 21 ; Ps. 10 : 4 ; Isa. 55 : 6, 7.)

⁴ Prov. 14 : 32 : The wicked is driven away in his wickedness : but the righteous hath hope in his death. (See, also, the example of the rich man and Lazarus.) Luke 16 : 25 : Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. (Luke 12 : 4, 5 ; 9 : 23-26 ; John 12 : 25, 26 ; Eccl. 3 : 17 ; Matt. 7 : 13, 14.)

The World to Come.

We believe the Scriptures teach that the end of the world is approaching ;¹ that at the last day, Christ will descend from heaven,² and raise the dead from the grave for final retribution ;³ that a solemn separation will then take place ;⁴ that the wicked will be adjudged to endless punishment, and the righteous to endless joy ;⁵ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.⁶

¹ 1 Peter 4 : 7 : But the end of all things is at hand ; be ye therefore sober, and watch unto prayer. (1 Cor. 7 : 29-31 ; Heb. 1 : 10-12 ; Matt. 25 : 31 ; 28 : 20 ; 13 : 39-43 ; 1 John 2 : 17 ; 2 Peter 3 : 3-13.)

² Acts 1 : 11 : This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Rev. 1 : 7 ; Heb. 9 : 28 ; Acts 3 : 21 ; 1 Thess. 4 : 13-18 ; 5 : 1-11.)

³ Acts 24 : 15 : There shall be a resurrection of the dead, both of the just and unjust. (1 Cor. 15 : 12-59 ; Luke 14 : 14 ; Dan. 12 : 2 ; John 5 : 28, 29 ; 6 : 40 ; 11 : 25, 26 ; Acts 10 : 42.)

⁴ Matt. 13 : 49 : The angels shall come forth, and sever the wicked from among the just. (Matt. 13 : 37-43 ; 24 : 30, 31 ; 25 : 31-33.)

⁵ Matt. 25 : 35-46 : And these shall go away into everlasting punishment : but the righteous into life eternal. Rev. 22 : 11 : He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. (1 Cor. 6 : 9, 10 ; Mark 9 : 43-48 ; 2 Peter 2 : 9 ; Jude 7 ; Phil. 3 : 19 ; Rom. 6 : 32 ; 2 Cor. 5 : 10, 11 ; John 4 : 36 ; 2 Cor. 4 : 18.)

⁶ Rom. 3 : 5, 6 : Is God unrighteous who taketh vengeance ? (I speak as a man.) God forbid : for then how shall God judge the world ? 2 Thess. 1 : 6-12 : Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us . . . when he shall come to be glorified in his saints, and to be admired in all them that believe. (Heb. 6 : 1, 2 ; 1 Cor. 4 : 5 ; Acts 17 : 31 ; Rom. 2 : 2-16 ; Rev. 20 : 11, 12 ; 1 John 2 : 28 ; 4 : 17.)

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God ? (2 Peter 3 : 11, 12.)

Covenant.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, we do now solemnly and joyfully covenant with each other, TO WALK TOGETHER IN HIM, WITH BROTHERLY LOVE, to his glory, as our common Lord. We do, therefore, in his strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other, as occasion may require :

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of his house :

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ and the enjoyment of heaven :

That, as we are the light of the world and salt of the earth, we will seek divine aid, to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men :

That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us, for the support of the poor and to spread the gospel over the earth :

That we will, in all conditions, even till death, strive to live to the glory of Him who hath called us out of darkness into his marvelous light.

“And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory, forever and ever. AMEN.”

APPENDIX B

SPREAD OF BAPTIST PRINCIPLES

BAPTISTS are in fact, and have been so regarded through the ages, a peculiar people.

This is especially so in two respects—they are intolerant as to error, and are uncompromising as to Christ's teachings.

With charity to all, and advocating the fullest soul-freedom to all, and ready to aid in and to rejoice over the gospel by all, they have ever felt it an imperative duty to walk ALONE, with unbending fortitude, in the maintenance of the teachings of the Lord Jesus and his inspired apostles, and the observance of the ordinances as delivered to the saints.

BAPTIST PRINCIPLES

These may be summed up in four, we might say, self-evident propositions, viz :

1. Only disciples of the Lord Jesus should be baptized and received into church-fellowship or membership.

2. That discipleship involves the profession of repentance toward God and faith toward the Lord Jesus Christ.

3. That a figurative burial (as) with Christ Jesus in baptism, an immersion in water, is the only baptism which is commanded and is exemplified in God's word.

4. That each church is an independent, self-governing body, with no head or legislator but the Lord Jesus.

These cardinal principles are summed up in the apostolic aphorism, *one Lord*—of the conscience, of the soul, of the destiny. *One faith*—in the one Lord as mediator, in his teaching, in his blood for the remission of sins, in his promise of salvation to the uttermost. *One baptism*—to show forth his atoning work, his death, burial, and resurrection, and to show forth the oneness of his people with him, and the one hope, the resurrection from the grave to untold eternal glory.

Baptists have ever denied that baptism was a seal or a pledge, or a means of remission of sins, or of regeneration, or a "translation" from Satan's kingdom into the kingdom of Christ. They have ever denied that magistrates or kings or legislators have any connection, as such, or have any control or rulership with or over the churches of Jesus Christ. In brief, Baptists have learned from divine teaching that it is through Christ—THE ONLY DOOR—to baptism, through baptism to CHURCH-fellowship or membership, as a necessary prerequisite, and through the church, in its fellowship, to the Lord's Supper,

The time was, and indeed till recently, when these principles were denounced as religious and political anarchy, and punished with deadly penalties. That time, thank God, is passed. Every one of these cardinal principles is acknowledged if not fully put in practice in every non-Romanist community or "church."

The growth of the Baptist brotherhood, or denomination, during the past century against adverse surroundings, proclaims trumpet-toned the vitality of these principles and the approval of their Lord.

In 1800 they numbered about one hundred thousand in the United States. At the close of 1900 they numbered more than FOUR MILLIONS AND A HALF.

The population of the United States in 1800 was seven millions. It was in 1900 over seventy-two millions—ten times what it was in 1800. What a growth! Immigration, of course, greatly helped this astonishing increase. But the Regular Baptists, during the same period, with but little help from immigration, increased not merely ten times, as did the population, but SIXTY TIMES. That is, Baptists have multiplied during the past century FIFTY TIMES more than the population has, and their increase during the past year (1901) exceeded their number at the commencement of the century.

Putting this increase in another aspect, the Baptists in 1800 numbered (approximately) one hun-

dred thousand; the population, seven millions. That is ONE Baptist (not counting adherents) to every seventy persons of the population. The Baptists *now* number over four and a half millions, and the population some seventy-five, that is, ONE Baptist to every sixteen of the population. Think of it! One to every seventy THEN, one to every sixteen NOW.

Truth is might. God's breath is in it. Chains cannot bend it, nor opposition crush it. The "eternal years are hers."

But Baptists do not record this spread of their principles and this increase in their number as reliable proofs that they are right. They rely alone on God's word. They go back to it for their authority. From that they admit no change, and no emendation. On the impregnable, moveless foundation of God's word, they take their stand, confident, fearless, and assured of victory. Fellow-Baptists, brethren and sisters in faith and fellowship, let the examples of our brethren through the ages—their steadfastness, their deeds of noble daring—invoke us in silent eloquence to be "steadfast, unmovable, always abounding in the work of the Lord."

APPENDIX C

SCRIPTURAL APOSTOLIC BAPTISM¹

“FOR the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize,’ that those who were baptized were plunged, submerged, immersed into the water. That practice is still continued in Eastern churches. In the Western church it still lingers among Roman Catholics in the solitary instance of the cathedral at Milan, among Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found they could use the warm water of the geysers, and the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric, in the Public Baptism for Infants, enjoins that, unless for special

¹ By Dr. Arthur P. Stanley, Dean of Westminster Abbey, from “Fortnightly Review,” October, 1879.

cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century.

“With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason for the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the taste, the convenience, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had no doubt the sanction of the apostles and of their Master. It had the sanction of the venerable churches of the early ages and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church, except in the rare case of death-beds or extreme necessity, as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers among its

members such noble characters as John Bunyan, Robert Hall, and Havelock.

“In a version of the Bible which the Baptist church has compiled for its own use in America, where it exceeds in numbers all but the Methodists, it is thought necessary—on philological grounds it is quite correct—to translate John the Baptist by John the Immerser. It has even been defended on sanitary grounds. Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion. But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord’s Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and has altered the very meaning of the word. But whereas the withholding of the cup produced the long and sanguinary war of Bohemia, and has been one of the standing grievances of the Protestants against the

Roman Catholic Church, the withdrawal of the ancient rite of immersion, decided by the whole of the ancient church to be essential to the sacrament of baptism, has been, with the exception of the insurrection of the Anabaptists of Munster, adopted almost without a struggle. It shows the wisdom of not imposing the customs of other regions and other climates on those to whom they are not congenial. It shows how the spirit which lives and moves in human society can override even the most sacred ordinances. It remains an instructive example of the facility and silence with which, in matters of form, even the greatest changes can be effected without any serious loss to Christian truth and with great advantage to Christian solemnity and edification. The substitution of sprinkling for immersion must, to many at the time, as to Baptists now, have seemed the greatest and most dangerous innovation. Now, by all Catholics and by most Protestants, it is regarded almost as a second nature.

“Another change is not so complete, but is perhaps more important. In the apostolic age, and in the centuries which followed, it is evident that, as a general rule, those who came to baptism, came in full age, of their own deliberate choice. We find a few cases of baptism of children; in the third century we find one case of the baptism of infants. Even among Christian households the

instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory but not usual. They had Christian parents, and yet they were not baptized till they reached maturity. The liturgical service of baptism was framed entirely for full-grown converts, and is only by considerable adaptation applied to the case of infants.

“Gradually, however, the practice spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal, and Presbyterian (with the single exception of the sect of Baptists before mentioned), have baptized children in their infancy. Whereas, in the early ages adult baptism was the rule and infant baptism the exception, in later times infant baptism is the rule and adult baptism the exception. What is the justification of this almost universal departure from the primitive usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling, already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious. Hence the eagerness with which Roman Catholic missionaries, like St. Francis Xavier, have made it the chief glory of their mission to have baptized heathen populations wholesale, in utter disregard

of the primitive or Protestant practice of previous preparation. Hence the capture of children for baptism without the consent of their parents, as in the celebrated case of the Jewish boy Mortara. Hence the curious decision of the Sorbonne quoted in 'Tristram Shandy.' Hence in the early centuries, and still in the Eastern churches, co-extensive with infant baptism, the practice of infant communion, both justified on the same grounds, and both based on the mechanical application of biblical texts to cases which by their very nature were not contemplated in the apostolic age.

"But there is a better side to the growth of this practice which, even if it did not mingle in its origin, is at least the cause of its continuance. It lay deep in early Christian feeling that the fact of belonging to a Christian household consecrated every member of it. Whether baptized or not, the apostle urged that, because the parents were holy, therefore the children were holy. They were not to be treated as outcasts; they were not to be treated as heathen; they were to be recognized as part of the chosen people. This passage, whilst it is conclusive against the practice of infant baptism in the apostolic age, is a recognition of the legitimate reason and permanent principle on which it is founded. It is the acknowledgment of the Christian saintliness and union of family life. The goodness, the holiness, the purity of a Christian fireside,

of a good death-bed, extends to all those who come within its reach. As we are all drawn nearer to each other by the natural bonds of affection, so we are drawn still nearer when these bonds of affection are cemented by Christianity. Every gathering, therefore, for the christening of a little child, is truly a family gathering. It teaches us how closely we are members one of another. It teaches parents how deeply responsible they are for the growth of that little creature throughout its future education. It teaches brothers and sisters how by them is formed the atmosphere, good or bad, in which the soul of their little new-born brother or sister is trained to good or to evil. It teaches us the value of the purity of those domestic relations in which from childhood to old age all our best thoughts are fostered and encouraged. It also surmounts and avoids the difficulties which encompass adult baptism in any country or society already impregnated with Christian influences. If the New Testament has no example of infant baptism, neither has it any example of adult Christian baptism; that is, of the baptism of those who had been already born and bred Christians. The artificial formality of a baptismal service for those who in our time have grown up as Christians is precluded by the administration of the rite at the commencement of their natural life.

“But there is a further reason to be found in the

character of children. This is contained in the gospel which is read in the baptismal service of infants throughout the Western church. In the early ages there probably were those who doubted whether children could be regarded worthy to be dedicated to God or to Christ. The answer is very simple. If our divine Master did not think them unfit to be taken in his arms and receive his own gracious blessing when he was actually here in bodily presence, we need not fear to ask his blessing upon them now.

“Infant baptism is thus a recognition of the good which there is in every human soul. It declares that in every child of Adam, whilst there is much evil, there is more good; whilst there is much which needs to be purified and elevated, there is much also which in itself shows a capacity for purity and virtue. In those little children of Galilee, all unbaptized as they were, not yet even within the reach of a Christian family, Jesus Christ saw the likeness of the kingdom of heaven merely because they were little children, merely because they were innocent human beings, he saw in them the objects, not of divine malediction, but of divine benediction. Lord Palmerston was once severely attacked for having said “children are born good.” But he, in fact, only said what Chrysostom had said before him, and Chrysostom said only what in the Gospels had been already said of the natural state

of the unbaptized Galilean children—"Of such is the kingdom of heaven."

"The substitution of infant baptism for adult baptism, like the change from immersion to sprinkling, is thus a triumph of Christian charity. It exemplifies at the first beginning of life that divine grace which hopes all things, believes all things, endures all things. In each such little child our Saviour saw, and we may see, the promise of a glorious future. In those little hands, folded in unconscious repose, in those bright eyes first awakening to the outer world, in that soft forehead unfurrowed by the slightest ruffle of care, he saw, and we may see, the undeveloped rudimental instruments of the labor and intelligence and energy of a whole life. And not only so—not only in hope, but in actual reality, does the blessing on little children, whether as expressed in the gospel story or as implied in infant baptism, acknowledge the excellency and the value of the childlike soul. Not once only in his life, but again and again, he held them up to his disciples as the best corrective of the sins and passions of mankind. He exhorted all men to follow their innocency, their unconsciousness, their guilelessness, their truthfulness, their purity. He saw in them the regenerating, sanctifying element of every family, of every household, of every nation. He saw, and we may see, in their natural, unaffected, simple, unconstrained acts and words the

best antidote to the artificial, fantastic, exclusive spirit which beset the Pharisees of his own time, and must beset the Pharisees, whether of the religious or of the unreligious world, in all times. Infant baptism thus is the standing testimony to the truth, the value, the eternal significance of what is called 'natural religion,' of what Butler calls the constitution of human nature. It is also in a more special sense still the glorification of children. It is the outward expression of their proper place in the Christian church and in the instincts of the civilized world. It teaches us how much we all have to learn from children, how much to enjoy, how much to imitate. It is the response to all that poetry of children which in our days has been specially consecrated by Wordsworth and Keble.

"When we think of what a child is—how helpless, how trusting, how hopeful—the most hardened of men must be softened by its presence and feel the reverence due to its tender conscience as to its tender limbs. When we remember that before their innocent faces the demons of ambition, and impurity, and worldliness, and uncharitableness are put to flight; that for their innocent souls there is a place in a better world, though they are now and will be for months and years ignorant of those theological problems which rend their elders asunder, it may possibly teach us that it is not 'before all things necessary' to know the differ-

ences which divide the churches of the East or West, or the churches of the North or South. When we think of the sweet repose of a child as it lies in the arms of its nurse or its pastor at the font, it may recall to us the true attitude of humble trust and confidence which most befits the human soul, whether of saint or philosopher. 'Like as a weaned child on its mother's breast, my soul is even as a weaned child.' When we meditate on the imperfect knowledge of a child, it is the best picture to us of our imperfect knowledge in this mortal state. 'I am but a little child,' said Sir Isaac Newton, 'picking up pebbles on the shore of the vast ocean of truth.' 'When I was a child, when I was an infant,' said St. Paul, 'I spake as an "infant," I thought as an "infant"; but when I became a man, the thoughts and the spirit of an "infant" were done away.' It is the pledge to us of a perpetual progress. The baptism of an infant, as the birth of an infant, would be nothing were it not that it includes within it the hope and the assurance of all that is to follow after. In those feeble cries, in those unconscious movements, there is the first stirring of the giant within; the first dawn of that reasonable soul which will never die; the first budding of

The seminal form which in the deeps
Of that little chaos sleeps.

"The investment of this first beginning with a

religious and solemn character teaches us that, as we must grow from infancy to manhood, so also we must grow from the infancy, the limited perceptions, the narrow faith, the stunted hope, the imperfect knowledge, the straitened affections of the infancy of this mortal state to the full-grown manhood of our immortal life. It suggests that we have to pass from the momentary baptism of unconscious infants through the transforming baptism of fire and the Spirit—that is, of experience and character—which is wrought out through the many vicissitudes of life and the great change of death.

“There are many other changes consequent on the substitution of infant for adult baptism. The whole institution of sponsors is of a later date. In the early centuries the answers were made for the child as a general rule by the parents. The creation of a new series of spiritual affinities was the result of transferring to a child the dramatic form which had been originally used for grown-up converts. This modern system of sponsors doubtless has its social and moral advantages, but it was with a view of meeting the obvious difficulties which so complex an arrangement awakens in the minds at least of the uneducated that the late Royal Commissioners on the Rubrics on one occasion recommended that the whole of that part of the baptismal service should be made optional. This, with many

other sensible proposals, was rejected by the Lower House of the Southern Convocation.

“The connection of the Christian name with baptism is also a result of the change. Properly speaking, the name is not given in baptism, but having been already given, the person baptized is then publicly recognized as the bearer of the name which stamps his personality. In the case of the adult baptism of the early ages this was obvious. Flavius Constantinus had always been Flavius Constantinus and Aurelius Augustinus always Aurelius Augustinus. It was only when the time of the name giving and of the baptism, as in the case of infants, so nearly coincided, that the two came to be confounded.

“Confirmation, which once formed a part of baptism, has been separated from it and turned into a new ordinance, which in the Roman Catholic Church has been made into another sacrament. Along with this disruption between confirmation and baptism has taken place another change—the absolute prohibition throughout the Western Church of infant communion, which in the early church was, as it still is in the East, the inseparable accompaniment of infant baptism. In early ages, as in the Eastern Church, confirmation was the title given to the unction which accompanied baptism. In the later Roman Church and in most Protestant churches it is the title given to the open adoption of the Christian faith and life in mature years.

“Another curious series of changes has taken place in regard to the persons who administered baptism. In the early centuries it was only the bishop, and this is probably the origin of the retention by the episcopal order of that part of the old baptism which, as we have just said, was what we now call confirmation. Thus, as the episcopate became more separate from the presbyterate, as the belief in the paramount necessity of baptism became stronger, as the population of Christendom increased, the right was extended to presbyters, then to deacons, and at last to laymen, and, in defiance of all early usage, to women. And thus it has happened, by one of those curious introversions of sentiment which are so instructive in ecclesiastical history, that whilst in Protestant churches which lay least stress on the outward rite, the administration is virtually confined to the clergy, in the Roman Catholic Church, which lays most stress on the rite, the administration is extended to the laity and to the female sex. It is a formidable breach in the usual theories concerning the indispensable necessity of the clerical order for the administration of the sacramental rights, and it is difficult to see what is the difference in principle in the Roman church which has rendered the practice with regard to one sacrament exceedingly lax, with regard to the other so exceedingly rigid.

“Such are some of the general reflections sug-

gested by the revolutions through which the oldest ordinance of the church has come down to our day. They may possibly make that ordinance more intelligible both to those who adopt and to those who have not adopted it. They may also serve to show in one instance the transformations both of letter and spirit which have taken place in many other examples."

The foregoing clear and emphatic statement of the learned dignitary of the Protestant Episcopal Church of England : First, the apostles and the early churches immersed, that the change from immersion to sprinkling has set aside a large part of the apostolic language ; and, second, that infant baptism was not instituted by the Lord Jesus or his apostles, is just what Baptists have announced and suffered for through the so-called Christian ages. But he says :

1. That men have a right to change the ordinance instituted by the Lord to suit **their** case or convenience.

2. That the Gospels and Acts of the Apostles and the apostles' Epistles are no standards for Christians or churches. The inspired word, he acknowledges, enjoins the immersion of believers. It matters not, he considers the change from infant to adult baptism and from immersion to sprinkling "a triumph." Yes, over God's truth, as the Lord

commanded. "But ye are my friends," said the Lord, "if ye do whatsoever I command you."

3. The ritual always repeated in the Episcopal churches, "As it was in the beginning, is now, and ever shall be," is false. In the beginning of the Gospel, John and the Lord's disciples immersed believers, so says the learned dean. Not that they sprinkled infants. It is not now as in the beginning, and the repeated ritual is a false utterance, according to Episcopalians' own authority.

4. As baptism was the immersion of believers in the beginning, it is immersion now, and hence Pedobaptists are not baptized; according to their own confession and admission they are not a church and have no right to the ordinance of the Lord's Supper. How can they complain of Baptists because Baptists refuse to admit them to the one when they refuse to comply with the other.

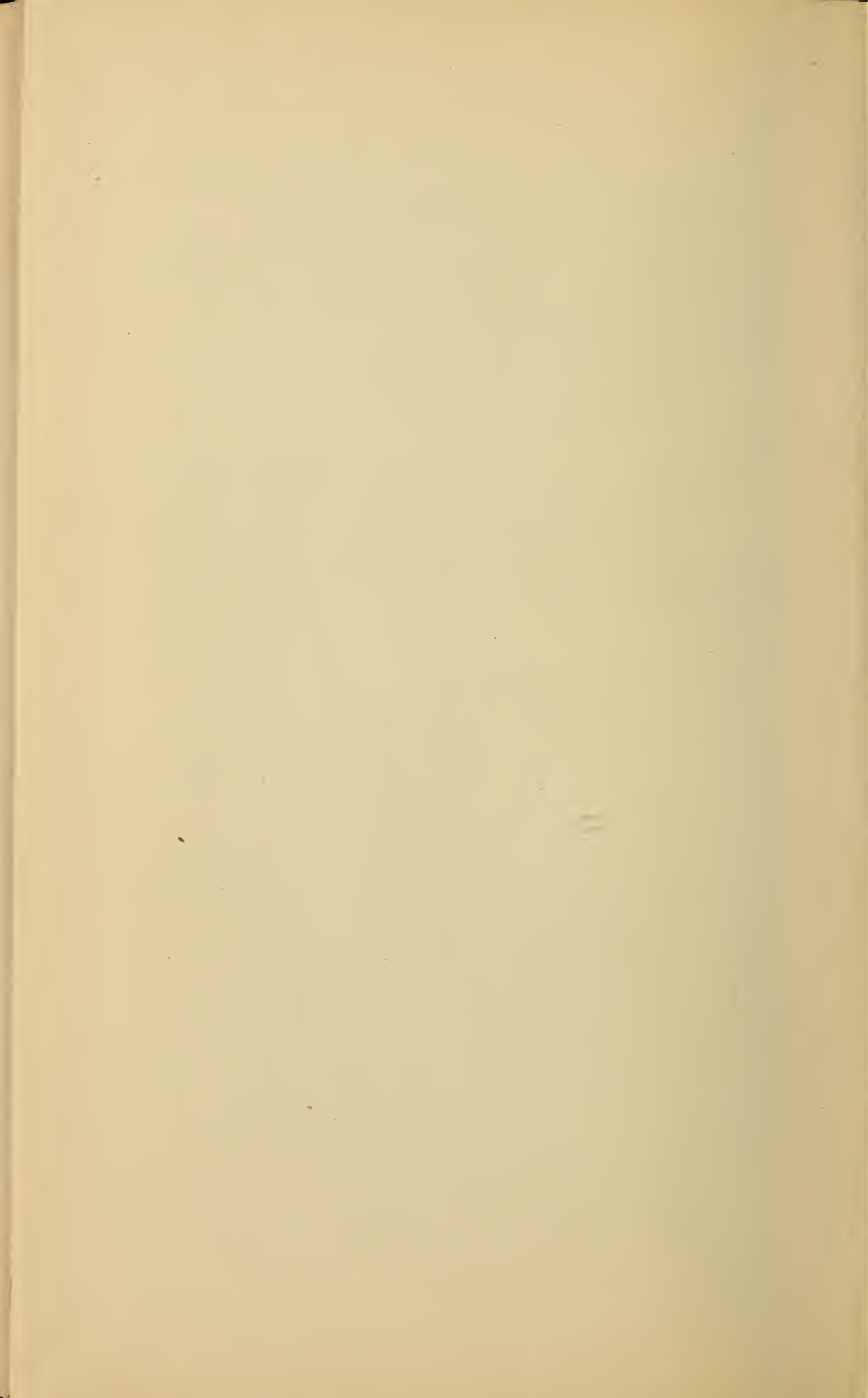
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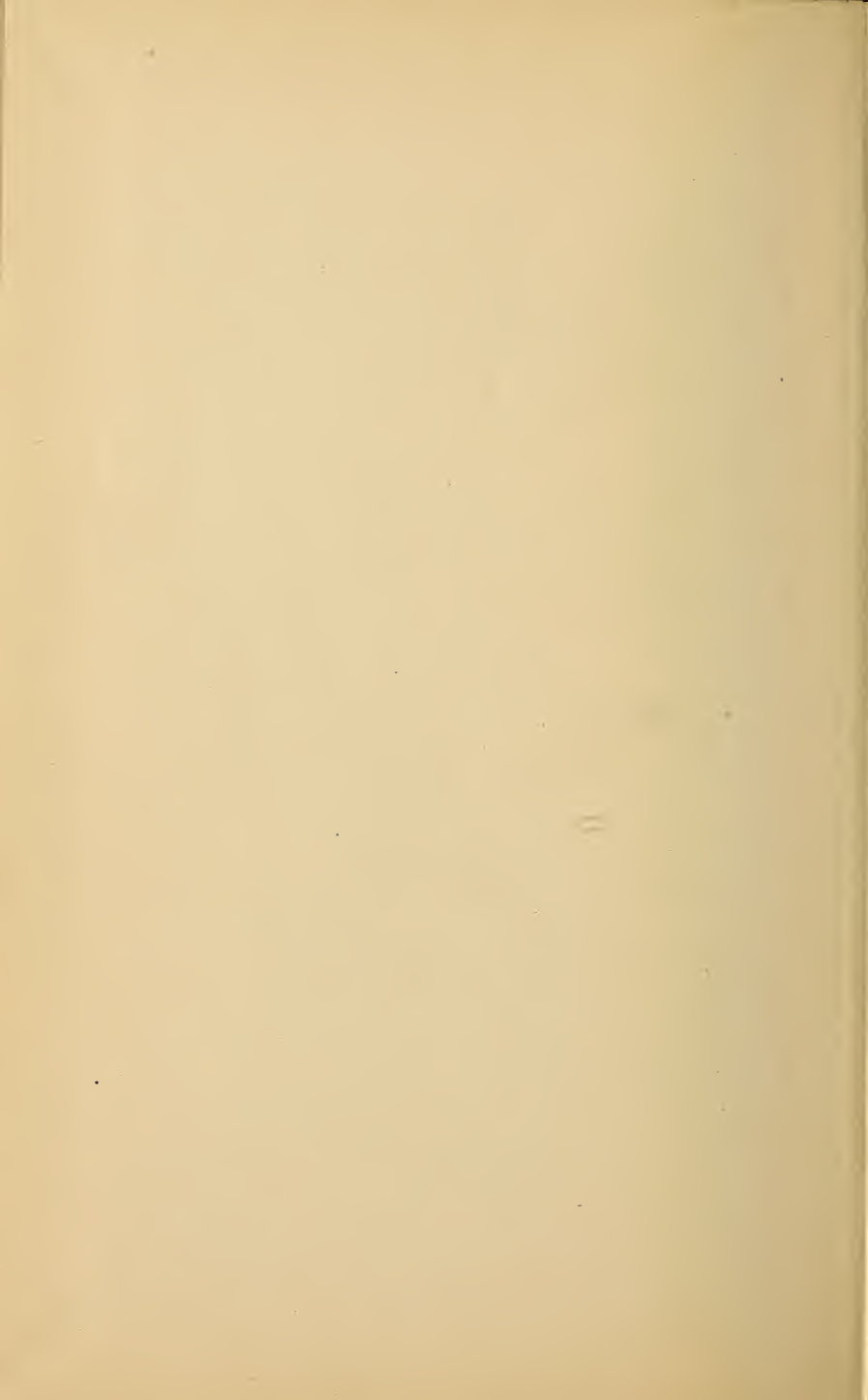
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